

GETS from HELL
OR, THE
GROANS
OF A
Damned Soul:
:

Discovering from the 6th of Luke, the
Lamentable Estate of the Damned.

And may fitly serve

As a Warning-Word to SINNERS,
both Old and Young, by Faith in JESUS
CHRIST, to avoid the same Place of Torment.

With a Discovery of the Usefulness of the SCRIP-
TURES, as our safe Conduct for avoiding the
Torments of HELL.

The Tenth Edition.

By JOHN BUNYAN.

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THE
Author
TO THE
READER.

Friend, because it is a dangerous thing to be walking towards the place of Darkness and Anguish: And again, because it is (notwithstanding) the Journey that most of the poor Souls in the World are taking, and that with delight and gladness, as if there was the only happiness to be found: I have therefore thought it my Duty (being made sensible of the danger that will befall those that fall therein,) for the preventing of thee, (O thou poor Man or Woman!) to tell thee, by telling this Parable, what sad success those Souls have had, and are like to have, that have been, or shall be found lingering therein.

We use to count him a Friend that will forewarn his Neighbour of the danger, when he knoweth thereof, and also see that the way his Neighbour is walking in doth lead right thereto, especially when we think that our Neighbour may be either ignorant or careless of his way. Why

end, it may be, nay, twenty to one, but thou
ever since thou didst come into the World, with
thy face towards Heaven, and thy face towards Hell; and
either through ignorance, (or carelesnes, which is as
if not worse,) hast been running full hastily that way
since. Why, I beseech thee put a little stop to thy earne
Race, and take a view of what entertainment thou
like to have, if thou do in deed and in truth persist in thy
thy course. Thy way leads down to death, and the
steps take hold on hell, Prov. 5. 5. It may be the pa
indeed is pleasant to the Flesh, but the end thereof will
bitter to thy Soul. Hark, dost thou not hear the bitter cry
of them that are but newly gone before? Saying, let him
dip the tip of his finger in water, and cool my tongue
that is so tormented in this flame, Luke 16. D
thou not hear them say, Send out from the dead, to prevent
my Father, my Brother and my Fathers House, from com
ing into this place of Torment? Shall not then these moun
ful Groans pierce thy flinty Heart? Wilt thou stop th
Ears, and shut thy Eyes? And wilt thou not regard? Ta
warning and stop thy Journey before it be too late. W
thou be like the silly Fly; that is not quiet unless she
either intangled in the Spiders Web, or burned in the Ca
dle? Wilt thou be like the Bird that hasteth to the Sna
of the Fowler? Wilt thou be like that simple one nam
in the seventh of Proverbs, that will be drawn to
Slaughter by the cord of a silly Lust? O Sinner, Simp
there is better things than Hell to be had, and at a cheap
rate by the thousandth part than that! O (there is no co
parison) there is Heaven, there is God, there is Chr
there is Communion with an innumerable company
Saints and Angels. Hear the Message then that



To the Reader.

And, that Christ doth send, the Saints do bring
that the Dead do send unto thee: I pray thee there-
fore that thou would'st send him to my Fathers
house; if one went to them from the dead they
would repent. How long ye simple ones will you
love Simplicity? And ye scorners delight in scor-
ning? And ye Fools hate Knowledge? Turn ye at
my reproof, and behold, saith God, I will pour out
my Spirit upon you, I will make known my Words
unto you. *U*say, hear this voice, O silly one, and turn
and live thou sinful Soul, lest he make thee bear that other
saying: But, because I have called, and you have re-
fused, I have stretched out my hand, and no man
regarded; I also will laugh at your Calamity, and
mock when your fear cometh.

O poor Soul, if God and Christ did wish thee for
thy harm, it would be another matter; then if thou
didst refuse, thou mightst have some excuse to make, or
fault to find, and ground to make delays: But this is for
thy Profit, for thy Advantage, for the pardoning of thy
Sins, the salvation of thy Soul, the delivering thee from
Hell Fire, from the Wrath to come, from everlasting
burnings, into favour with God, Christ, and Communion
with all Happiness, (that is so indeed)

But it may be thou wilt say, All that hath been spoken
in this Discourse, is but a Parable, and Parables are
no Realities.

I could put thee off with this Answer, That tho it be a
Parable, yet it is a Truth, and not a Lie; and thou shalt
find it so too, to thy cost, if thou shalt be found a slighter
of God, Christ, and the Salvation of thy own Soul.

TO THE READER.

But Secondly, know for certain, that the things signified by Parables, are wonderful Realities. O what a glorious Reality was there signified by that Parable! The Kingdom of Heaven is like to a Net that is cast into the Sea, &c. signifying, that Sinners of all sorts, of all Nations, should be brought into God's Kingdom, by the Net of the Gospel. And O how real a thing shall the other part thereof be, when 'tis fulfilled! which saith, And when it was full they drew it to the shore, and put the good into Vessels, but threw the bad away. Matt. 13. 47, 48. signifying the Mansions of Glory that the Saints should have, and also the rejection that God will give to the ungodly, and to sinners. And also that Parable, what a glorious Reality is there in it which saith, Except a corn of wheat fall to the ground and die, it abideth alone; but if it die, it doth bring forth much fruit, John 12. 24. To signify, that unless Jesus Christ did indeed spill his Blood, and die the cursed Death, he should abide alone; that is, have never a Soul into Glory with him; but if he died, he should bring forth much Fruit; that is, save many Sinners. And also how real a Truth there was in that Parable, concerning the Jews putting Christ to Death, which the poor dispersed Jews can best experience to their cost; for they have been almost ever since a banished People, and such as have had God's sore displeasure wonderfully manifested against them, according to the Truth of the Parable, Mat. 21. v. 33, to 41. O therefore, for Jesus Christ's sake, do not slight the Truth, because it is discovered in a Parable! For by this Argument thou mayst also, nay, thou wilt slight almost all the things that our Lord Jesus Christ did speak; for he spake to them for the

To the Reader.

art (if not all) in Parables. Why should it
of thee, as it is said of some? These things are
oken to them that are without, in Parables, that
ing they might not see; and that hearing they
might not understand, Luke 8. 10. I say, take heed
being a quarreler against Christ's Parables; lest Christ
also object against the salvation of thy Soul at the Judg-
ment Day.

Friend, I have no more to say to thee now; If thou dost
love me, pray for me, that my God would not forsake me,
nor take his Holy Spirit from me; and that God would fit
me to do and suffer what shall be from the World or Devil
inflicted upon me. I must tell thee, the World rages, they
stamp and shake their heads, and fain they would be do-
ing; the Lord help me to take all they shall do with
Patience; and when they smite the one cheek, to turn the
other to them, that I may do as Christ hath bidden me;
for then the Spirit of God, and of Glory, shall rest upon me.
Farewel.

I am thine, to serve
in the Lord Jesus,
JOHN BUNYAN.

Salvation
S.

wisdom
A 4
Thine Thine
Sighs

Sighs from Hell
or The Grave

Thomas Tavis on this Book

Thomas Tavis



multiplication

Sighs from
The Grave

Sighs from HELL: Or, The Groans of a Damned Soul.

Luke 16. 9. &c.

19. **T**Here was a certain Rich Man, which was clothed in Purple and fine Linen, and fared sumptuously every day.

20. And there was a certain Beggar named Lazarus, which was laid at his gate full of sores,

21. And desiring to be fed with the crumbs which fell from the rich man's Table: moreover the Dogs came and licked his sores.

22. And it came to pass that the Beggar died, and was carried by the Angels into Abraham's Bosom: The rich man also died and was buried:

23. And in hell he lift up his eyes, being in torments, and seeth Abraham a far off, and Lazarus in his bosom:

24. And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water and cool my Tongue, for I am tormented in this flame.

25. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented.

26. And besides all this, between us and you, there is a great Gulf fixed, so that they which would pass from thee to you cannot; neither can they pass to us that should come from thence.

Sighs from Hell: Or,

27. Then he said, I pray thee therefore Father, thou wouldst send him to my Fathers House;

28. For I have five Brethren, that he may testifie unto them, lest they also come into this place of Torment.

29. Abraham saith unto him, they have Moses and the Prophets, let them hear them.

30. And he said, nay Father Abraham: But if one went to them from the dead, they will repent.

31. And he said unto him, If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead.

Verse 29.

THis Scripture was not spoken by our Lord Jesus Christ, to shew you the state of two single Persons only, (as some through the ignorance of the drift of Christ in his Parables, do dream) but to shew you the state of the Godly and Ungodly to the Worlds end; as is clear to him that is of an understanding Heart. For he spake them to the end, that after-Generations should take notice thereof, and fear, lest they also fell into the same condition.

Now in my Discourse upon these words I shall not be tedious, but as briefly as I may, I shall pass through the several Verses, and lay you down some of the several Truths contained therein: And the Lord grant that they may be Profitable, and of great Advantage to those that read them, or hear them read.

The 19 and 20 Verses also, I shall not spend much time upon, only give you 3 or 4 short hints, and so pass to the next Verses; for they are

I do intend most especially to insist upon the 19, 20, and 21 Verses run thus; *There was a certain rich man which was cloathed in purple and fine linen, and fared deliciously or sumptuously every day. And there was a certain Beggar named Lazarus, which was laid at his gate full of sores, &c.*

1. If these Verses had been spoken by Jesus Christ and no more; all the World would have gone near to have cast a wrong Interpretation on them. I say, If Jesus had said only thus much, *There was a certain rich man which fared sumptuously daily, and a certain beggar laid at his gate full of sores*: The World would have made this conclusion of them, The Rich Man was the happy Man; for, at the first view, it doth represent such a thing: But take altogether, (that is) read the whole Parable, and you shall find, that there is no man in a worse condition than he; as I shall clearly hold forth afterward.

2. Again, If a Man would judge of Men according to outward appearance, he shall oft-times take his mark a-miss. Here is a man to outward appearance, appears the only Blessed Man, better by half than the Beggar, in as much as he is rich, the Beggar poor; he is well cloathed, but peradventure the Beggar is naked; he hath good Food, but the Beggar would be glad of Dogs-Meat. (*And he desired to be fed with the crumbs that fell from the rich man's Table*) The rich Man fares well every day, but the Beggar must be glad of a bit when he can get it. O! who would not be in a rich Man's State? A wealthy Man, sorts of new Suits, and dainty Dishes every day; enough to make one who minds nothing

but his Belly, and his Back, and his
say, O that I were in that man's Condition!
that I had about me as that man has! Then
should live a Life indeed; then should I have hear-
ease good store; then I should live pleasantly, and
might say to my Soul, *Soul be of good cheer, eat,
drink and be merry*, Luke 12. 19. thou hast every
thing plenty, and art in a most blessed Condition.

I say, this might be, ay, and in a conclusion with
them that judge according to outward appearance.
But if the whole Parable be well considered, you
will see, *Luke 26. 15. That which is had in high esti-
mation with Men, is an abomination in the sight of God.*
And again, *Jeb. 16. 20, 21, 22. that condition that
is the saddest condition, according to outward appearance,
is oft-times the most excellent;* for the Beggar had
ten thousand degrees the best of it, tho to out-
ward appearance his state was the saddest; from
whence we shall observe thus much:

1. That those who judge according to outward
appearance, do for the most part judge amiss. *Jeb. 7. 24*

2. That they that look upon their outward En-
joyments to be Tokens of God's special Grace un-
to them, are also deceived, *Rev. 3. 17.* For as it
is here in the Parable, *a Man of Wealth, and a Child
of the Devil may make but one Person;* or a Man may
have abundance of outward Enjoyments, and yet
be carried by the Devils into eternal burning, Luke 12
10. But this is the trap in which the Devil hath
caught many Thousands of poor Souls, namely
by getting them to judge according to outward
appearance, or according to God's outward Blessing.

but ask a poor carnal, covetous Wretch, he should know a Man to be in a happy State; and he will answer, Those that God Blesseth, and giveth abundance of this World unto; when for the most part they are they that are the cursed Men. Alas, poor Men! they are so ignorant as to think, that because a man is encreased in outward Things, and that by a small Stock, therefore God doth love that Man with a special Love, or else he would never do so much for him, never bless him so, and prosper the work of his hands. Ah poor Soul! It is the Rich Man that goes to Hell. *And the rich Man died, and in Hell, mark, in Hell he lift up his Eyes, &c.*

Methinks to see how the great Ones of the World will go strutting up and down the Streets sometimes, it makes me wonder. Surely they look upon themselves to be the only happy Men; but it is because they judge according to outward appearance; they look upon themselves to be the only blessed Men, when the Lord knows the generality are left out of that blessed condition. *Not many wise men after the flesh, not many Mighty, not many Noble are called, 1 Cor. 1. 26.* Ah! did they that do now so brag, that nobody dare scarce look on them, but believe this, it would make them hang down their heads and cry, O give me a *Lazarus's* Portion.

I might here enlarge very much, but I shall not; only thus much I shall say to you that have much of this World, Have a care that you have not your portion in this World; take heed that it be not said of you hereafter, when you would very willingly have
Heaven

Signs from Hell, &c,

even, Remember in your life-time you had good Things, in your life time you had your Portion, *Psalms 17. 14.*

And Friend, thou that seekest after this World, and desirest Riches, let me ask this question; wouldest thou be content that God should put thee off with a Portion in this Life? Wouldst thou be glad to be kept out of Heaven with a back well cloathed, and a belly well filled with the Dainties of this World? Wouldst thou be glad to have all thy good Things in thy Life-time, to have thy Heaven to last no longer than while thou dost live in this World? Wouldst thou be willing to be deprived of eternal Happiness and Felicity? If thou say no, then have a care of the World and thy Sins; have a care of desiring to be a rich Man, *lest thy Table be made a snare unto thee, Psalm 69. 22.* lest the Wealth of this World do bar thee out of Glory. For, as the Apostle saith, *They that will be rich, do fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in perdition and destruction, 1 Tim. 6. 9.* Thus much in general, but now particularly.

These two Men here spoken of (as I said) do hold forth to us the state of the godly and ungodly; the Beggar holdeth forth the godly, and the Rich Man the ungodly. *There was a certain Rich man, &c.*

But why are the Ungodly held forth under the notion of a Rich Man?

1. Because Christ would not have them look too high, as I said before, but that those who have Riches would have a care that they be not all their Portion, *Jam. 1. 10, 11, 12. 1 Tim. 6. 17.*

2. Because

Because rich Men are most liable to the Devils Temptations; are most ready to be puffed up with Pride, Stourtness, Cares of this World, in which things they spend most of their time in Lusts, Drunkenness, Wantonness, Idleness, together with other Works of the Flesh; *For which things sake, the wrath of God cometh upon the children of disobedience.* Col. 3. 6.

3. Because he would comfort the Hearts of his own, which are most commonly of the poorer sort: *But God hath chosen the poor, despised, and base things of this world,* 1 Cor. 1. 26. Should God have set the Rich Man in the blessed State, his Children would have concluded, being poor, that they had no share in the Life to come.

And again, had not God given such a discovery of the sad Condition of those that are for the most part Rich Men, we should have had Men concluded absolutely, that the Rich are the Blessed Men. Nay, albeit the Lord himself doth so evidently declare, that the Rich ones of the World are for the most part in the saddest condition, yet they through unbelief, or else presumption, do harden themselves, and seek for the Glory of this World, as tho the Lord Jesus Christ did not mean as he said, or else that he will say more than shall assuredly come to pass: But let them know, that the Lord had a time to fulfil, that he had a time to declare, for the Scripture cannot be broken, *Joh. 10. 35.*

But again, the Lord by his Word doth not mean those are ungodly who are Rich in the World, and no other; for then must all those that are Poor, yet graceless

Sighs from Hell, Or,

Useless and vain Men be saved, and delivered from eternal Vengeance; which would be contrary to the Word of God, which saith, that together with the Kings of the Earth, and the great Men, and the chief Captains, and the mighty Men; there are Bondmen or Servants, and Slaves, that cry out at the appearance of the Almighty God, and his Son Jesus Christ to Judgment, Rev. 6. 15.

So that tho Christ doth say, *There was a certain rich Man*, yet you must understand, he meaneth all the Ungodly, rich or poor, Nay, if you will not understand it so now, you shall be made to understand it to be so meant at the day of Christs second coming, when all that are ungodly shall stand at the left hand of Christ with pale Faces, and guilty Consciences, with the Vials of the Almighty's Wrath ready to be poured out upon them. Thus much in brief touching the 19th Verse. I might have observed other things from it, but now I forbear, having other things to speak of at this time.

Verse 20. *And there was a certain Beggar named Lazarus, which was laid at his Gate full of Sores.*

THIS Verse doth chiefly hold forth these things:

1. That the Saints of God are a poor contemptible People: *There was a certain Beggar*. If you understand the word *Beggar*, to hold forth outward Poverty, or scarcity in outward Things, such are Saints of the Lord, for they are for the most part a poor, despised, contemptible People. But if you allegorize it, and interpret it thus, They are such as beg earnestly for Heavenly Food; this

The Groans of Damned Souls.

The Spirit of the Children of God, and it may be said is a Truth in this sense, tho not so naturally gathered from this Scripture.

2. *That he was laid at his Gate full of Sores.*) These words hold forth the Distempers of Believers, saying, *He was full of Sores*; which may signifie the many Troubles, Temptations, Persecutions, and Afflictions in Body and Spirit, which they meet withal while they are in the World, and also the Entertainment they meet with at the hands of those Ungodly ones who live upon the Earth. Whereas it is said, *He was laid at his Gate full of Sores.* Mark, *He was laid at his Gate*, not in his House, that was thought too good for him, *But he was laid at his Gate full of Sores.* From whence observe, That the ungodly World do not desire to entertain and receive the poor Saints of God into their Houses. If they must needs be somewhere near unto them, yet they shall not come into their Houses, but shut them out of Doors; if they will needs be near us, let them be at the Gate. *And he was laid at the Gate full of Sores.* 2. Observe, that the World are not at all touched with the Afflictions of God's Children, for all they are full of Sores; a despised, afflicted, tempted, persecuted People, the World doth not pity; no, but rather labour to aggravate their trouble, by shutting them out of Doors; sink or swim, what cares the World, they are resolved to disown them, they will give them no entertainment; if the lying in the Streets will do them any good; if hard usage will do them any good; if to be disowned, rejected, and shut out of Doors by the World will do them any good, they shall have enough of

that ; but otherwise no refreshment, no
from the World *And he was laid at his gate full of*

Verse 21. *And he desired to be fed with the crumbs which
fell from the rich man's Table: The Dogs came also and
licked his sores.*

BY these words, our Lord Jesus doth shew us
the Frame of a Christians Heart, and also the
Heart and Carriage of Worldly Men towards the
Saints of the Lord. The Christians Heart is held
forth by this, that any thing will content him while
he is on this side Glory ; *And he desired to be fed with
crumbs, the Dogs-meat, any thing.* I say, a Christian
will be content with any thing, if he have but to keep
Life and Soul together, (as we use to say) he is con-
tent, he is satisfied ; he hath learned, if he hath
learned to be a Christian, to be content with any
thing ; as *Paul* saith, *I have learned in whatsoever state
I am, therewith to be content.* He learns in all Con-
ditions to study to love God, to walk with God, to
give up himself to God, and if the crumbs that fall
from the rich man's table will but satisfie Nature, and
give him bodily Strength, that thereby he may
be the more able to walk in the way of God, he is
contented. *And he desired to be fed with the crumbs that
fell from the rich man's Table.* But mark, he had
them not, you do not find that he had so much as a
Crumb, or a Scrap allow'd unto him. No, then
the Dogs will be beguil'd, that must be preserv'd
for the Dogs. From whence observe, that the
ungodly World do love their Dogs, better than
the Children of God. You will say, that's strange.
It is so indeed, yet it is true, as will be clearly
manifest.

The Groans of Damned Souls.

lusted; as for instance; how many Pound
some Men spend a year on their Dogs, when in
mean while the poor Saints of God may starve
hunger? They will build Houses for their Dogs,
when the Saints must be glad to wander and lodge
in Dens, and Caves of the Earth, *Heb. 11. 38.*
And if they be in any of their Houses for the hire
hereof, they will warn them out or eject them,
or pull down the House over their Heads, rather
than not rid themselves of such Tenants. Again,
some Men cannot go half a mile from home but
they must have Dogs at their heels; but they can
very willingly go half a score miles without the So-
ciety of a Christian. Nay, if when they are busie
with their Dogs they should chance to meet a
Christian, they would willingly shift him if they
could. They will go on the other side the hedge
of the way, rather than they will have any Society
with him; and if at any time a Child of God
should come into a House where there are but two
or three ungodly Wretches, they do commonly wish
either themselves or the Saint out of doors; and why
? because they cannot down with the Society of
a Christian; tho if there come in at the same time
a Dog, or a drunken swearing Wretch, which is
worse than a Dog, they will make him welcome;
they shall sit down with them and partake of their
ainties. And now tell me, you that love your
sins and your Pleasures, had you not rather keep
company with a Drunkard, a Swearer, a Strum-
mer, a Thief, nay, a Dog, than with an honest-
hearted

Sighs from Hell: Or,

started Christian? If you say no: What is your sower Carriage to the People of God? When you look on them as if you would eat them up. Yet at the very same time, if you can but meet your Dog, or a Drunken Companion, you can fawn upon them, take Acquaintance with them, to the Tavern or Alehouse with them, if it be two or three times in a week: But if the Saints of God meet together, pray together, and labour to edifie one another, you will stay till Dooms day before you will look into the House where they are. Ah Friends when all comes to all, you will be found to love Drunkards, Strumpets, Dogs, any thing, nay, to serve the Devil, rather than to have loving and friendly Society with the Saints of God.

Moreover, *The Dogs came and licked his Sores.*] Here again you may see, not only the afflicted state of Saints of God in this World, but also, that even Dogs themselves, according to their kind, are more favourable to the Saints, than the sinful World; tho the ungodly will have no mercy on the Saints, yet it is ordered so, that these Creatures, Dogs, Lyons, &c. will. Tho the Rich Man would not entertain him into his House, yet his Dogs will come and do him the best good they can, even to lick his running Sores. It was thus with *Daniel*, when the World was mad against him, and would have him thrown to the Lyons to be devoured, the Lyons shut their Mouths at him, (or rather the Lord did shut them up) so that there was not that hurt befall to him, was desired by the Adversaries, *Dan. 6.* And thus am perswaded of, that would the Creatures do

Men would have them, the Saints of God
 did not walk so quietly up and down the Streets,
 in other places as they do. And as I said before,
 I say again I am perswaded, that at the day of
 Judgment, many Men's Conditions and Carriages
 will be so laid open, that it will evidently appear, they
 have been very mercilefs, and mad against the Chil-
 dren of God; inſomuch, that when the Providence
 of God did fall out ſo, as to croſs their Expectation,
 they have been very much offended thereat, as is ve-
 ry evidently ſeen in them who ſet themſelves to ſtudy,
 (Pſal. 31. 13) how to bring the Saints into Bon-
 dage, and to thruſt them into corners, as in theſe
 late years, And becauſe God hath in his Goodneſs
 ordered things otherwiſe, they have gnawed their
 Teeth thereat. Hence then let the Saints learn, not
 to commit themſelves to their Enemies; Beware of
 Men, Mat. 10. 17. They are very mercileſs Men,
 and will not ſo much favour you, (if they can help
) as you may ſuppoſe they may. Nay, unleſs
 the over-ruling hand of God in Goodneſs, do order
 Things contrary to their Natural Inclination, they
 will not favour you ſo much as a Dog.

*Verſe 22. And it came to paſs, that the Begger died, and was
 carried by the Angels into Abrahams Boſom: the Rich
 Man alſo died, and was buried.*

THe former Verſes do briefly hold forth the car-
 riage of the Ungodly in this Life, toward the
 ſins. Now this Verſe doth hold forth the departure
 of the Godly and Ungodly, out of this Life.

Where he ſaith, *And it came to paſs that the Beg-
 ged, and was carried into Abraham's Boſom; and
 the*

Signs from Heaven
[*Rich Man died also*] This Beggar die
represents the Godly; and the Rich Man died
represents the Ungodly. From whence ob-
neither Godly nor Ungodly must live always wi-
out a change, either by Death or Judgment; the
good Man died, and the bad Man died. The
Scripture doth also back this Truth, that good and
bad must die, marvelous well, where it is said, *And*
it is appointed to men once to die, and after that, the
judgment, Heb. 9. 27.

Mark, he doth not say it is so, that Men
by chance may die; which might beget in the heart
of the ungodly especially, some hope to escape the
bitterness of it: But he saith, it is a thing most cer-
tain, it is *appointed*; mark, *it is appointed for men once*
to die, and after the judgment: God hath decreed it
that since Men have fallen from that happy Estate
that God at the first did set them in, *they shall die*.
Rom. 6. 23. Now when it is said the Beggar died
and the Rich Man died, part of the meaning is, they
ceased to be any more in this World: I say, partly
the meaning is, but not altogether. Tho it be a-
together the meaning when some of the Creature
die, yet it is but in part the meaning, when it
said that Men, Women, or Children die; for there
is to them something else to be said, more than
a barely going out of the World: For if when the
regenerated Men and Women die there were an end
of them, not only in this world but also in the world
to come, they would be happy over they will
now; for when ungodly Men and Women die, there
is that to come after death that will be very terrible.

namely, to be carried by the Angels of Darkness from their Death-beds to Hell, there to be reserved to the Judgment of the great Day, when both Body and Soul shall meet and be united together again, and made capable to undergo the uttermost Vengeance of the Almighty to all Eternity. This is that I say, which doth follow a man (that is not born again) after Death; as is clear from that *1 Pet. 2. 18, 19.* where before speaking of Christ being raised again by the power of his Eternal Spirit, he saith, *By which, that is, by that Spirit he went and preached to the Spirits in Prison:* But what is the meaning of this? Why thus much, that those Souls who were once alive in the World, in the time or days in which *Noah* lived, being disobedient in their times to the Calls of God, by his Spirit in *Noah*, or so I understand it, was according to that which was foretold by that Preacher, deprived of Life, and overcome by the Flood, and are now in Prison. Mark, he Preached to the *Spirits in Prison:* He doth not say, who were in Prison, but to them (that is now in Prison, under Chains of Darkness, reserved, or kept there in that Prison, in which now they are, (ready like Villains in the Goal, to be brought before the Judgment-Seat of Christ at the great Day:.) But of this I shall speak further by and by. Now if this one Truth, that Men must die and depart this World, and either enter into Joy, or else into Prison, to be reserved to the day of Judgment, were believed, we should not see so many wantons walk up and down the streets there do; at least it would put a mighty check

their filthy Carriages, so that they would
could not walk so basely and sinfully as the
Belsazzar, notwithstanding he was so far from
fear of God as he was, yet when he did but see
God was offended, and threatned him for his wick-
edness, *it made him hang down his head, and knock his*
knees together, Dan. 5. 5, 6. If you read the Verse
before, you will find he was careless; and satisfying
his Lusts in Drinking, and playing the Wanton
with his Concubines: But so soon as he did perceive
the Finger of an Hand writing, then (saith the Scrip-
ture) *the Kings Countenance was changed, and his*
Thoughts troubled him; so that the joints of his Loyns
were loosed, and his knees smote one against another. And
when *Paul* told *Felix* of Righteousness, Temperance
and Judgment to come, *it made him tremble.* And
let me tell thee (Soul) whoever thou art, that
thou didst but verily believe that thou must die
and come into the Judgment, it would make thee
turn over a new leaf. But this is the misery, the
Devil doth labour by all means, as to keep out other
things that are good, so to keep out of the Heart
as much as in him lies, the thoughts of passing
from this Life into another World; for he knoweth
if he can but keep them from the serious thought
of Death, he shall the more easily keep them
their Sins, and so from closing with Jesus Christ;
Job saith, *Their Houses are safe from fear, neither*
the Rod of God upon them. Which makes them
to God, *Depart from us, for we desire not the knowledge*
of thy Ways, verse 14. Because there is no fear
Death and Judgment to come, therefore they do

God and his Ways; and spend their Days
in Sins, and in a moment, that is, before they
are aware, go down to the Grave, *verse 17.* And
thus it fared also with the man spoken of in *Luke*
2. 20. The man instead of thinking on Death, he
thought how he might make his Barns bigger: But
in the midst of his Business in the World, he lost
his Soul before he was aware, supposing that death
had been many years off: But God said unto him,
Thou Fool, thou troublest thyself about things of this Life,
thou puttest off the thoughts of departing this World, when
this night thy Soul shall be taken from thee; or, this night,
They, that is, the Devil will fetch away thy Soul from
thee. And here it comes to pass, Men's not being
exercised with the thoughts of departing this Life,
that they are so unexpectedly to themselves and their
Neighbours, taken away from the Pleasures and
Profits, yea, and all the Enjoyments they busie
themselves withal while they live in this World.
And hence it is again, that you have some in your
Towns and Cities that are so suddenly taken away,
some from haunting the Alehouses, others from
haunting the Whorehouses, others from Playing and
Gaming, others from the cares and covetous Desires
after this World, unlooked for as by themselves, or
their Companions. Hence it is also, that Men do
wonder at such Tydings as this, That there is
such a one Dead, such a one Departed; it is be-
cause they do so little consider both the Transitori-
ness of themselves and their Neighbours: For had
they but their thoughts well exercised about the
shortness of this Life, and the danger that will befall

as do maids of the Lord Jesus Christ, it
make them more wary and sober, and spend
time in the Service of God, and be more delight
and diligent in enquiring after the Lord Jesus Christ
who is the Deliverer from Wrath to come, 1 Thess. 1.
10 For, as I said before, it is evident, that they who
live after the Flesh in the Lusts thereof, do not really
and seriously think on Death, and the Judgment that
doth follow after; neither do they indeed endeavour
to do; for did they, it would make them say
with holy Job, *All the days of my appointed time, will
I wait till my Change come,* Job 14. 14. And as I
said before, that not only the Wicked, but also the
Godly have their time to depart this Life. *And the
Begger died.* The Saints of the Lord, they must be
deprived of this Life also, they must yield up the
Ghost into the Hands of the Lord their God; they
must also be separated from their Wives, Children,
Husbands, Friends, Goods, and all that they have
in the *World*. For God hath decreed it; It is ap-
pointed, namely, by the Lord, *for men once to die
and we must appear before the Judgment Seat of Christ.*
As it is 2 Cor. 5. 10, 11. But it may be object-
ed, If the Godly dye as well as the Wicked, and if
the Saints must appear before the Judgment-Seat
as well as the Sinners; then what advantage have
the Godly more than the Ungodly, and how can
the Saints be in a better condition than the Wicked.

Ans. Read the 21d. Verse over again, and you
shall find a marvellous difference between them,
much as is between Heaven and Hell, everlasting
Joy, and everlasting Torments; for you find, the
wh

When the Beggar dyed, which represents the Good
was carried by the Angels into Abraham's Bosom, of
everlasting Joy ; Psal. 1. But the Ungodly are
not so, but are hurried by the Devils into the bottom-
less Pit, drawn away in their wickedness : Prov. 14.
32 for he saith, And in Hell he lift up his Eyes.
 When the Ungodly do dye, their misery beginneth,
 for then appear the Devils, like so many Lyons ;
 waiting every moment till the Soul depart from the
 Body. Sometimes they are visible to the dying par-
 ty, but sometimes more invisible ; but always this
 is certain, they never miss of the Soul, if it do dye
 out of the Lord Jesus Christ ; but do hale it away
 to the Prison, as I said before, there to be torment-
 ed and reserved until the great and dreadful Day
 of Judgment, at which day they must, Body and
 Soul, receive a final Sentence from the Righteous
 Judge, and from that time be shut out from the pre-
 sence of God into everlasting Wo and Distress. But
 the Godly, when the time of their departure is at
 hand, then also are the Angels of the Lord at hand ;
 yea, they are ready waiting upon the Soul to Con-
 duct it safely into *Abraham's Bosom*. I do not say, but
 the Devils are oft-times very busie doubtless and at-
 tending the Saints in their Sicknes ; Ay, and no ques-
 tion but they will willingly deprive the Soul of Glory
 But here is the comfort, as the Devils come from
 Hell to devour the Soul, (if it be possible at its de-
 parture) so the Angels of the Lord come from Hea-
 ven, to watch over and conduct the Soul (in spite of
 the Devils) safe into *Abraham's bosom*.

Sighs from Hell: Or,

David had the comfort of this, and speaks it for the comfort of his Brethren, *Psal. 34. 7.* saying, *The Angel of the Lord encampeth round about them that fear him, and delivereth them.* Mark, the Angel of the Lord encampeth round about his Children, to deliver them: From what? from their Enemies, of which the Devil is not the least. This is an excellent comfort at any time, to have the holy Angels of God to attend a poor Man or Woman; but especially it is comfortable in the time of Distress, at the time of Death, when the Devils beset the Soul with all the Power that Hell can afford them. But now it may be, that the glorious Angels of God do not appear at the first, to the view of the Soul; nay, rather Hell stands before it, and the Devils ready, as if they would carry it thither; but this is the comfort, the Angels do always appear at the last, and will not fail the Soul, but will carry it safe into *Abraham's Bosom.* Ah Friends! consider, here is an ungodly Man upon his Death-bed, and he hath none to speak for him, none to speak comfort unto him; but it is not so with the Children of God, for they have the Spirit to comfort them. Here is the Ungodly, and they have no Christ to pray for their safe conduct to Glory; but the Saints have an Intercessor; *Job 17. 9.* Here is the World, when they die, they have none of the Angels of God to attend upon them; but the Saints have their Company. In a word, the unconverted Person when he dieth, he sinks into the bottomless Pit; but the Saints, when they die, do ascend with, and by the Angels, into *Abraham's Bosom,* or into unspeakable Glory, *Luke 23. 43.*

Again

again it is said, that the Rich Man was buried, or put into the Earth; but when the Beggar died, he was carried by the Angels into *Abrahams Bosom*. The one is a very excellent Stile, where he saith, he was carried by Angels into *Abrahams Bosom*; it denotes the excellent Condition of the Saints of God, as I said before, and not only so, but also the preciousness of the Death of the Saints in the Eyes of the Lord, Pl. 116. 15. that after Generations may see how precious in the sight of the Lord, the Death of his Saints is, when he saith, *they are carried by the Angels into Abraham's Bosom*.

Thus many times the Lord adorneth the Death and Departure of his Saints, to hold forth to after-Generations, how excellent they are in his Eyes. It is said of *Enoch*, that God took him; of *Abraham*, that he died in a good Old Age; of *Moses*, that the Lord buried him, of *Elijah*, that he was taken up into Heaven; that the Saints sleep in Jesus; that they die in the Lord; that they rest from their Labours, that their Works follow them: That they are under the Altar; that they are with Christ; that they are in Light; that they are to come with the Lord Jesus to Judge the World. All which sayings signifie thus much, That to die as a Saint, is a very great Honour and Dignity. But the Ungodly are not so. The Rich or Ungodly die and are buried, he is carried from his Dwelling to his Grave, and there he is buried, hid in the dust; and his Body doth not so fast moulder and come to nought there, but his Name doth stink as fast in the world. As saith

Sighs from Hell: Or,

Scripture: *The Name of the Wicked shall*
And indeed, the names of the godly are not in much Honour after their departure, but the wicked and their Names do as much rot. What a Dishonour to Posterity was the Death of *Balaam, Agag, Achitophel, Haman, Judas, Herod*, with the rest of their Companions?

Thus the wicked have their Names written in the Earth, and they do perish and rot, and the Name of the Saints casts toth a dainty savour to following Generations; and that the Lord Jesus doth signifie, where he saith, *The Godly are carried by the Angels into Abraham's Bosom*. And the wicked are nothing worth; where he saith, *The Ungodly dye and are buried*.

Verse 23. *And in Hell he lift up his Eyes, being in torment, and seeth Abraham afar off, and Lazarus, in his Bosom*.

THe former Verse speaks only of the departure of the Ungodly out of this Life, together with the glorious Conduct that the Godly have into the Kingdom of their Father. Now our Lord doth shew in this Verse, partly what doth, and shall befall to the Reprobate, after this Life is ended, where he saith [*And in Hell he lift up his Eyes*] That is, the Ungodly after they depart this Life, do lift up their Eyes in Hell. From these words, may be observed these things.

1. That there is an Hell for Souls to be tormented in, when this Life is ended. Mark, after he was dead and buried, *In Hell he lift up his Eyes*.

2. That

The Groans of a Damned Soul.

2. That all that are Ungodly, and do live and
their Sins, so soon as ever they dye, they go into
Hell : He dyed and was buried ; *And in Hell he lift
up his Eyes.*

3. That some are so fast asleep, and secure in
their Sins, that they scarce know well where they
are till they come into Hell ; and that I gather from
these words, *In Hell he lift up his Eyes.* He
was asleep before, but Hell makes him lift up his
Eyes.

As I said before, it is evident, there is an Hell
for Souls, yea, and Bodies too, to be tormented in
after they depart this Life : as is clear, First, be-
cause the Lord Jesus Christ that cannot lye, did say
that after the Sinner was dead and buried, *In Hell
he lift up his eyes.*

Now if it be objected that by Hell is here meant
the Grave. That I plainly deny :

First, because there the Body is not sensible of tor-
ment or ease ; but in that Hell, into which the Spi-
rits of the damned depart, they are sensible of tor-
ment, and would very willingly be free from it, to
enjoy ease, which they are sensible of the want of ;
as is clearly discoverd in this Parable, *Send Lazarus
that he may dip the tip of his finger in water, to cool my
tongue.*

Secondly, It is not meant the Grave, but some
other place, because the Bodies, so long as they lie
there, are not capable of lifting up their Eyes, to
see the glorious Condition of the Children of God,
as the Souls of the damned do. *In Hell he lift up
his Eyes.*

thirdly, It cannot be the Grave, for then it
 now, that the Soul was buried there with the Body
 which cannot stand with such a dead state as is here
 mentioned; for he saith, *The rich man died*; that
 is, his Soul was separated from his Body. *And in
 Hell he lift up his Eyes.*

If it be again objected that there is no Hell but
 in this Life; that I do also deny, as I said before:
 after he was dead and buried, *In Hell he lift up his Eyes.*
 And let me tell thee, O Soul, whoever thou art, that
 if thou close not in savingly with the Lord Jesus
 Christ, and lay hold on what he hath done, and is
 doing in his own Person for Sinners, thou wilt find
 such an Hell after this Life is ended, that thou wilt
 not get out of again for ever and ever. And thou
 that art wanton, and dost make but a mock at the
 Servants of the Lord, when they tell thee of the Tor-
 ments of Hell, thou wilt find, that when thou depart-
 est out of this Life, that Hell, even the Hell which
 is after this Life, will meet thee in thy Journey thither;
 and will with its hellish Crew, give thee such a sad
 Salutation, that thou wilt not forget it to all Eter-
 nity; when that Scripture comes to be fulfilled on
 thy Soul, in *Isa. 14. 9. Hell from beneath is moved for
 thee to meet thee at thy coming: It stirreth up the dead
 for thee, even all the chief ones of the Earth: It hath
 raised from their Thrones all the Kings of the Nations.*
*All they, that is, that are in Hell, shall say, Art thou
 become weak as we? Art thou become like unto us? O*
 sometimes when I have had but thoughts of going
 to Hell, and consider the everlastingness of their
 Ruin that fall in thither, it hath stirred me up, ra-
 ther

to seek to the Lord Jesus Christ to deliver
from thence, than to slight it, and make a mock at it.
[*And in Hell he lift up his Eyes*] The second thing
I told you was this, That all the Ungodly that live
and die in their Sins, so soon as ever they depart
this Life, do descend into *Hell*. This is also veri-
fied by the Words in this Parable, where Christ saith,
he died and was buried, and in hell he lift up his Eyes.
As the Tree falls, so it shall lie, whether it be to Heaven
or Hell, Eccles. 11. 3. And as Christ said to the
Thief on the Cross, *This Day shalt thou be with me in*
Paradise; Even so the Devil in the like manner may
say unto the Soul, To morrow shalt thou be with
me in *Hell*. See then what a miserable case he that
dies in an Unregenerate State, is in; he departs from
a long Sickness to a longer *Hell*; from the Grip-
pings of Death, to the everlasting Torments of *Hell*.
And in Hell he lift up his Eyes. Ah Friends! If you
were but your selves, you would have a care of
your Souls; if you did but regard, you would see
how mad they are that slight the Salvation of their
Souls. *O what will it profit thy Soul to have pleasure in*
this Life, and Torment in Hell, Mark 8. 36. Thou
hadst better part with all thy Sins, and Pleasures,
and Companions, or whatsoever thou delightest in,
than to have Soul and Body cast into *Hell*. *O then do*
not neglect our Lord Jesus Christ, lest thou drop down to
Hell, Heb. 2. 3. Consider, would it not wound
thee to thine Heart, to come upon thy Death-bed,
and instead of having the comfort of a well spent
Life, and the merits of the Lord Jesus Christ, to-
gether with the comfort of his glorious Spirit: to

Sighs from Hell: Or,

first, the sight of an ill-spent Life, thy Sin
lying in thy Face, thy Conscience uttering of it
self with Thunder-claps against thee, the Thoughts
of God terrifying of thee, Death, with his merciless
Paw seizing upon thee, the Devils standing ready to
scramble for thy Soul, and Hell enlarging her self,
and ready to swallow thee up; and Eternity of
Misery and Torment attending upon thee, from
which there will be no release. For mark, Death
doth not come alone to an unconverted Soul, but
with such Company, as wert thou but sensible of,
it would make thee tremble. I pray consider that
Scripture, Rev. 6. 8. *And I Looked and behold a
pale horse, and his name that sat upon him was Death,
and Hell followed with him.* Mark, Death doth not
come alone to the ungodly, no, but Hell goeth
with him. O miserable Comforters! O miserable
Society! here comes Death and Hell unto thee.
Death goeth into thy Body, and separates Body
and Soul asunder; Hell stands without (as I may
say) to embrace, or rather, to crush thy Soul between
its everlasting Grinders. Then thy Mirth, thy
Joy, thy sinful Delights will be ended when this
comes to pass. Lo it will come. Blessed are all
those, that through Jesus Christ his mercies, by
Faith, do escape these Soul murdering Companions.
And in Hell he lift up his Eyes.

The third Thing you know that we did observe
from these Words, was this, *That some are so fast a-
sleep, and secure in their Sins, that they scarce know
where they are, untill they come into Hell.* And that
I told you I gather by these Words, *In Hell he lift*

The Groans of Damned Souls.

his Eyes: Mark, it was in Hell that he lift *his Eyes*. Now some do understand by these Words, that he came to himself, or began to consider with himself, or to think with himself in what an Estate he was, and what he was deprived of; which is still a Confirmation of the thing laid down by me. There it is that they come to themselves, that is, there they are sensible where they are indeed; Thus it fares with some men that they scarce know where they are, till they lift up their Eyes in Hell. It is with those People as with those that fall down in a Swoond; you know if a man do fall down in a swoond in one Room, tho you take him up and carry him into another, yet he is not sensible where he is till he cometh unto himself, and lifts up his Eyes.

Truly, thus, as it is to be feared, it is with many poor Souls, they are so senseless, so hard, *so scared in their Conscience*, 1 Tim. 4. 2. that they are very ignorant of their State; and when Death comes, it strikes them as it were into a swoond, (especially if they dye suddenly) and so they are hurried away, and scarce know where they are, *till in Hell they lift up their Eyes*: this is he who dieth in his full strength, fully at ease and quiet, Job 21. 23.

Of this sort are they spoken of in Psal 37. where he saith *There are no bonds in their death, but their strength is firm: They are not troubled as other folk, neither are they plagued like other men. And again they spend their days in Wealth, and in a Moment, Mark, in a moment, before they are aware, they go down to the Grave, Job 21. 17.*

Indeed

ed this is too much known by woful
 many Experience; sometimes when we go to visit
 them that are sick in the Towns and Places where
 we live, Oh how senseless, how seared in their Con-
 sciences are they! They are neither sensible of Hea-
 ven, nor of Hell; of Sin, nor of a Saviour: speak
 to them of their Condition and the State of their
 Souls, and you shall find them as ignorant as if they
 had no Souls to regard. Others, tho they lye ready
 to dye, yet they are busying themselves about their
 outward Affairs, as tho they should certainly live
 here, even to live and enjoy the same for ever. Again,
 come to others, speak to them about the state of
 their Souls, tho they have no more experience of the
 new Birth than a Beast, yet will they speak as confi-
 dently of their eternal Estate, and the welfare of their
 Souls, as if they had the most excellent experience
 of any Man or Woman in the World, saying, *I shall*
have Peace, Deut. 29. 19. When, as I said even
 now, the Lord knows they are as ignorant of the
 New-Birth, of the Nature and Operation of Faith,
 of the witness of the Spirit, as if there were no New-
 Birth, no Faith, no witness of the Spirit of Christ
 in any of the Saints in the World. Nay, thus many
 of them are, even an hour or less before their de-
 parture. Ah poor Souls! tho they may go away here
 like a Lamb, as the World says, yet if you could but
 follow them a little, to stand and listen; soon after
 their departure, it is to be feared, you shall hear
 them roar like a Lyon, at their first entrance into
 Hell, far worse than ever did *Corah*, &c. when they
 went down quick into the Ground, *Numb.* 16. 31.

Now by this one thing doth the Devil take advantage on the hearts of the ignorant, suggesting into them, that because the party deceased, departed so quietly, without all doubt they are gone to Rest and Joy; when, alas! It is to be feared, the Reason why they went away so quietly, was rather because they were senseless and hardened in their Consciences; yea, dead before in Sins and Trespasses. For had they had but some awakenings on their Death-beds, as some have had, they would have made all the Town ring of their doleful Condition, But because they are feared and ignorant, and so depart quietly, therefore the World takes heart at grass, (as we use to say) and make no great matter of living and dying they cannot tell how; *Therefore Pride compasseth them as a Chain*, Ps. 73. 5, 6. But let them look to themselves, for if they have not an interest in the Lord Jesus now while they live in the World, they will, whether they die raging or still, go unto the same place, *and lift up their Eyes in Hell.*

O my Friends, did you but know what a miserable condition they are in, that go out of this World without an Interest in the Son of God, it would make you smile upon your Thigh, and in the bitterness of your Souls cry out, *Acts 16. 29, 30, 31. Men and Brethren, what shall we do to be saved?* And not only so, but thou wouldst not be comforted until thou didst find a rest for thy Soul in the Lord Jesus Christ.

Verse 23. And in Hell he lift up his Eyes being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

Something in brief I have observed from the first
part

Sighs from Hell, Or,

of this Verse, namely from these words, *in Hell he lift up his Eyes.* And indeed, I have observed but some things, for they are very full of matter, and many things might be taken notice of in them. There is one thing more that I might touch upon, as touched in this saying, and that is this. Methinks the Lord Jesus Christ doth hereby signifie, that Men are naturally unwilling to see or to take notice of their sad State, I say by Nature; but tho' now they are willingly Ignorant; yet in Hell they shall lift up their Eyes. That is, in Hell they shall see and understand their miserable Condition; and therefore to these Words; *In Hell he lifted up his Eyes,* he adds, *being in Torment.* As if he had said, tho once they shut their Eyes, tho once they were (2 Pet. 3, 5.) willingly Ignorant, yet when they depart into Hell, they shall be so miserably handled and tormented, that they shall be forced to lift up their Eyes. While Men live in this World, and are in a natural State, they will have a good conceit of themselves, and of their Condition; they will conclude that they are Christians, that *Abraham* is their Father, *Matth.* 3. 7, 8. and their State to be as good as the best; they will conclude they have Faith, the Spirit, good Hope, and an Interest in the Lord Jesus Christ; but then when they drop into Hell, and lift up their Eyes there, and behold, first their Souls to be in extreame Torments; their dwelling to be the bottomless Pit; their Company thousands of damned Souls; also the innumerable company of Devils; and the horrible scalding Vengeance of God, not only to drop, but

The Groans of a Damned Soul.

shall very violently upon them; then they shall be waking to be awakned, who all their Life-time were in a dead Sleep, I say, when this comes to pass; For so it will; then in Hell they shall lift up their Eyes, in the midst of Torment they shall lift up their Eyes.

Again, you may observe in these Words. *And in Hell he lift up his Eyes, being in Torment*, That the time of the Ungodly men smarting for their Sins, will be in the Torments of Hell. Now here I am put to a stand, when I consider the Torments of Hell into which the Damned do fall: O unspeakable Torments! O endless Torments! Now that thy Soul might be made to flee from these Intolerable Torments into which the Damned do go, I shall shew you briefly what are the Torments of Hell. First, by the names of it. Secondly, by the sad state thou wilt be in, if thou comest there. First, the names: It is called *a never dying Worm*, Mark. 9. It is called, *an oven-fire, hot*, Malach. 4. 1. It is called, *a furnace, a fiery-furnace*, Mat. 13. It is called *the bottomless pit, the unquenchable fire, fire and brimstone, hell fire, the lake of fire, devouring fire, everlasting fire, eternal fire, a stream of fire*, Rev. 21.

First, One part of thy Torments will be this, thou shalt have a full sight of all thy ill-spent Life from first to last; tho here thou canst Sin to day, and forget it by to morrow; yet there thou shalt be made to remember how thou didst Sin against God at such a time, and in such a place, for such a thing and with such an one, which will be an Hell unto thee,

Sighs from Hell, &c.

Psalms 50. 21. God will set them in order before thine Eyes.

2. Thou shalt have the guilt of them all lie heavy on thy Soul, not only the guilt of one or two, but the guilt of them all together, and there they shall lie in thy Soul, as if thy Belly were full of pitch, and set on a light fire. Here Men can sometimes think on their sins with delight, but there with unspeakable torment; for that I understand to be the fire that Christ speaketh of, which shall never be quenched, *Mark 8. 43, 44, 45, 46.* While men live here, O how doth the guilt of one sin sometimes crush the Soul! It makes a man in such plight, that he is weary of his Life, so that he can neither rest at home nor abroad, neither up nor in bed. Nay, I do know, that they have been so tormented with the guilt of one sinful Thought, that they have been even at their wits ends, and have hanged themselves. But now when thou comest into Hell, and hast not only one or two, or an hundred sins, with the guilt of them all on thy Soul and Body, but all the sins that ever thou didst commit since thou camest into the World, altogether clapt on thy Conscience at one time, as one should clap a red hot Iron to thy breast, and there to continue to all Eternity; this is miserable.

Again, then thou shalt have brought into thy remembrance, the slighting of the Gospel of Christ; here thou shalt consider how willing Christ was to come into the World to save Sinners, and for what a trifle thou didst reject him. This is plainly held forth in *Isa. 28.* where, speaking of the Lord Jesus Christ,

The Groans of Damned Souls.

Foundation of Salvation, ver. 16. he saith, *Them that reject the Gospel, that when the overflowing scourge doth pass through the Earth, (which I understand to be at the end of the World) then saith he, It shall take you morning by morning, by day and by night shall it pass over you; that is, continually without any intermission. And it shall be a vexation only to hear the report.* A vexation, that is, a torment, or a great part of Hell only to understand the Report, to understand the good Tydings that came into the World by Christ's Death for poor Sinners. And you will find this verily to be the mind of the Spirit, if you compare it with *Isa. 53. 1.* where he speaks of Men's turning their backs upon the Tenders of God's Grace in the Gospel, he saith, *Who hath believed our report, or the Gospel declared by us?* Now this will be a mighty torment to the ungodly, when they shall understand the Goodness of God was so great, that he even sent his Son out of his bosom to die for Sinners, and yet that they should be so foolish as to put him off from one time to another, that they should be so foolish, as to lose Heaven, and Christ, and Eternal Life in Glory, for the Society of a company of Drunkards; that they should lose their Souls for a little sport, for this world, for a Strumpet, for that which is lighter than Vanity and nothing; I say this will be a very great torment unto thee.

4. Another part of thy torment will be this; Thou shalt see thy Friends, thy Acquaintance, thy Neighbours; nay, it may be thy Father, thy Mother, thy Wife, thy Husband, thy Children, thy Brother,

Sighs from Hell: Or,

ther, thy Sister, with others, in the Kingdom of Heaven, and thy self thrust out, Luke 13. There shall be weeping, &c. when you shall see Abraham (your Father) and Isaac, and Jacob, (together with your Brethren) the Prophets in the Kingdom of Heaven, and you your selves thrust out. Nay saith he, They shall come from the East, and from the West, that is, those that thou didst never see in all thy life before, and they shall sit down with thy Friends, and thy Neighbours, thy Wife and Children, in the Kingdom of Heaven, and thou for thy sins and disobedience shalt be shut, nay, thrust out. O wonderful Torment!

5. Again, thou shalt have none but a company of damned Souls, with an innumerable company of Devils to keep company with thee; while thou art in this World, the very thoughts of the Devils appearing to thee makes thy flesh to tremble, and thine hair ready to stand upright on thy head. But O! What wilt thou do (when not only the supposition of the Devils appearing) but the real Society of all the Devils of Hell will be with thee howling and roaring, screeching and roaring in such a hideous manner, that thou wilt be even at thy wits end, and be ready to run stark made again for anguish and torment.

• 6. Again, that thou mightest be tormented to purpose, the mighty God of Heaven will lay as great wrath and vengeance upon thee as ever he can, by the might of his glorious power. As I said before, Thou shalt have his wrath, not by drops, but by whole showers shall it come, thunder, thunder, upon thy

The Groans of Damned Souls.

body and Soul so fast, and so thick, that they can never be tormented out of Measure. And so saith the Scripture, *2 Thes. 1. 9.* speaking of the wicked, *Who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power, when the Saints shall be admiring his goodness and glory.*

Again, this thou shalt have, as I said before, without any intermission; thou shalt not have any ease so long as while a man may turn himself round; thou shalt have it always every hour, day and night; for their worm never dies, but always gnaws, and their fire is never quenched; as it is written in *Mark 9.*

Again, in this condition thou must be for ever, and that is as sad as all the rest. For if a man were to have all his sins laid to his charge, and communion with the Devils, and as much wrath as the great God of Heaven can inflict upon him; I say, if it were but for a time, even ten thousand years, and so end, there would be ground of comfort, and hopes of deliverance; but here is thy misery, this is thy state for ever, here thou must be for ever; when thou lookest about thee, and seest what an innumerable company of howling Devils thou art amongst, thou shalt think this again, this is my portion for ever. When thou hast been in Hell so many thousand years as there are Stars in the Firmament, or drops in the Sea, or sands on the Sea shore, yet thou hast to lye there for ever. O this one word *Ever*, how will it torment thy Soul!

Friends, I have only given a very short touch of
the

torments of Hell. O! I am set, I am set, I am not able to utter what my mind conceives of the torments of Hell. Yet this let me say to thee, accept of God's Mercy through our Lord Jesus Christ, lest thou feel that with thy Conscience, which I cannot express with my Tongue, and say, *I am sorely tormented in this Flame.*

And seeth Abraham afar off, and Lazarus in his Bosom.

When the damned are in this pitiful state, surrounded with Fears, with Terrors, with Torment and Vengeance, one thing they shall have, which is this, They shall see the happy and blessed state of God's Children: He seeth *Abraham* afar off, and *Lazarus* in his Bosom; which as I said before, is the happy State of the Saints when this Life is ended. This now shall be so far from being an ease unto them, that it shall most wonderfully aggravate or heighten their Torment, as I said before. There shall be weeping, or cause of Lamentation, when they shall see *Abraham*, and *Isaac*, and *Jacob* in the Kingdom of Heaven, and themselves thrust out.

2. Observe, Those that die in their sins are far from going to Heaven; he seeth *Abraham* afar off, and *Lazarus* in his Bosom. And indeed, it is just with God to deal with them that die in their sins according to what they have done; and to make them who are far from Righteousness now, to stand far from Heaven to all Eternity. Harken to this, ye stout-hearted, that are far from Righteousness, and that are resolved to go on in your Sins, when you die you will be far from Heaven; you will see *Lazarus*, but it will be afar off.

• Again

The Groans of a Damned Soul.

Again, *he seeth Abraham afar off, and Lazarus in Bosom.*

These are some of the things the damned do behold; so soon as they come into torment. Mark, *And he seeth Lazarus in Abraham's Bosom. Lazarus*, Who was he? Why, even he that was so slighted, so disregarded, so undervalued by this ungodly one while he was in the World, he seeth *Lazarus* in his Bosom.

From whence observe, That those who live and die the enemies of the Saints of God, let them be never so great and stout, let them hear never so much sway while they are in the world, let them brag and boast never so much while they are here, they shall in spite of their teeth see the Saints, yea, the poor Saints, even the *Lazarus's*, or the ragged ones that belong to Jesus, to be in a better condition than themselves. O! Who do you think was in the best condition? Who do you think saw themselves in the best condition, he that was in Hell, or he that was in Heaven? He that was in Darkness, or he that was in Light? He that was in everlasting Joy, or he that was in everlasting Torments? The one with God, Christ, Saints, Angels, the other in tormenting Flames, under the curse of God's eternal Hatred, with the Devils and their Angels; together with an innumerable Company of howling, roaring, cursing, ever burning Reprobates? Certainly, this observation will be easily proved to be true here in this World, by him that looks upon it with an understanding heart, and will clear it self to be true in the World

Sighs from Hell : Or,

out of this Life ; where he saith, *The Beggar and the Rich Man also died.* The 23^d Verse is a discovery of the proper places, both of the godly and the ungodly after death ; one being in *Abraham's Bosom*, or in Glory, the other in Hell : Now Verse 24. is a discovery of part of the too late Repentance of the ungodly, when they are dropt down into Hell ; [*And he cried and said, Father Abraham, have Mercy on me.*

From the Words, *And he cried*, we may observe, First, What a change the ungodly will have when they come into Hell. *He cried* : It is like he was laughing, jesting, jeering, drinking, mocking, swearing, cursing, prating, persecuting of the godly in his Prosperity, among his filthy Companions : But now the Case is otherwise, now he is in another Frame, now his Proud, Stout, Curriish Carriage is come down ; *And he cried.* The laughter of the ungodly will not last always, but will be sure to end in a Cry ; *The triumphing of the Wicked is short,* Job 20. 5. Consider, you must have a change either here or in Hell. If you be not New Creatures, Regenerate Persons, New-born Babes, in this World before you go hence, your Note will be changed, your Conditions will be changed ; for if you come into Hell, you must Cry. O did but the singing Drunkards, when they are making merry on the Ale bench, think on this, it would make them change their note and Cry, What shall I do ? Whither shall I go when I die ? But as I said before, the Devil, as he labours to get poor Souls to follow their sins, so he labours also to keep the thoughts of eternal Damnation out of their minds : and indeed, these two things

, by such as shall go either to Heaven or

The second Observation from these Words, *And seeth Abraham afar off and Lazarus in his Bosom*] is this; they that are the Persecutors of the Saints of the Lord now in this World, shall see the Lord's persecuted Ones to be they that are so highly esteemed by the Lord, as to sit or to be in *Abraham's Bosom* (in everlasting Glory) tho the enemies to the Children of God did so lightly esteem them, that they scorn'd to let them gather up the Dogs-meat that fell under their Table. This is also verified, and held forth plainly by this Parable. And therefore be not grieved, O you that are the Tempted, Persecuted, Afflicted, Sighing, Praying Saints of the Lord, though your Adversaries look upon you now with a D disdainful, Surly, Rugged, Proud and Haughty Countenance, yet the time shall come, when they shall spy you in *Abraham's Bosom*.

I might enlarge upon these things, but shall leave them to the Spirit of the Lord, which can better by ten thousand degrees enlarge them on thy Heart and Conscience, than I can upon a piece of Paper: Therefore leaving these to the Blessing of the Lord, I shall come to the next Verse, and shall be brief in speaking to that also, and so pass to the rest.

Verse 24. *And he cried, and said, Father Abraham have Mercy upon me, and send Lazarus, that he may dip the tip of his Finger in Water, to cool my Tongue; for I am tormented in this Flame.*

You know I told you, that *Verse 22.* is a discovery of the departure of the godly and the ungodly out

Sighs from Hell: Cry

ings are so nearly linked together, that they cannot well get the Soul to go on in sin with delight, unless he can keep the thoughts of that terrible alarm clap out of their minds.

But let them know, that it shall not always be thus with them; for if when they depart, they drop down into eternal Destruction, they shall have such a sense of their sins, and the punishment due to the same, that it shall make them to cry; *And he cried.* O what an alteration will there be among the ungodly when they go out of this World? It may be a Fortnight or a month before their departure, they were light, stout, surly, drinking themselves drunk, slighting Gods People, mocking at goodness, and delighting in sin, following the World, seeking after Riches, faring deliciously, keeping company with the bravest; but now, they are dropt down into Hell, *they cry.* A little while ago they were painting their Faces, feeding their Lusts, following their Whores, robbing their Neighbours, telling of Lies, following of Plays and Sports to pass away the time; but now they are in Hell, they do cry. It may be last year they heard some good Sermons, were invited to receive Heaven, were told their Sins should be pardoned if they closed in with Jesus, but refusing his proffers, and slighting the Grace that was once tendered, they are now in Hell, and do cry.

Before they had so much time (they thought that they could not tell how to spend it, unless they were in Hunting, and Whoring, in Dancing, and Playing, and spending whole hours; yea, days, nay weeks, in the lusts of the Flesh: but when they

into another place, and begin to lift up
in Hell, and consider their miserable, and irre-
verable condition, *They will Cry.*

O what a condition wilt thou fall into, when thou
dost depart this World; if thou depart unconvert-
ed, and not born again, thou hadst better have been
smothered the first hour thou wast born; thou hadst
better have been plucked one Limb from another;
thou hadst better have been made a Dog, a Toad,
a Serpent, nay, any other Creature in the visible
World, than to die unconverted; and this thou wilt
find to be true, when *in Hell thou dost lift up thine
eyes, and dost cry.*

Here then before we go any further, you may see
that it is not without good ground, that these words
are here spoken by our Lord, that when any of the
ungodly do depart into Hell, *they will cry.* Cry! why so?

1. They will cry to think that they should be cut
off from the Land of the Living, never more to
have any footing therein.

2. They will cry to think, that the Gospel of
Christ should be so often proffered to them, and yet
they are not profited by it.

3. They will cry to think that now, tho they
would never so willingly repent and be saved, yet
they are past all recovery.

4. They will cry to think that they should be so
foolish as to follow their pleasers, when others were
following of Christ, *Luke, 13. 28,*

5. They will cry to think that they must be sepa-
rated from God, Christ and the Kingdom of Hea-
ven, and that for ever.

6. To think that their crying will now do
no good.

7. To think that at the day of Judgment they
must stand at the left hand of Christ, among an in-
numerable company of damned Ones.

8. They will cry to think, that *Lazarus* whom
once they slighted, must be of them that must sit
down with Christ to judge, or together with Christ,
to pass a Sentence of Condemnation on their Souls
for ever and ever, *1 Cor. 6. 2, 3.*

9. Cry to think, that when the Judgment is over,
and others are taken into the everlasting Kingdom of
Glory, then thou must depart back again into that
Dungeon of darkness from whence thou camest out,
(to appear before that terrible Tribunal) where thou
shalt be tormented so long as Eternity lasts, without
the least intermission or ease.

How sayest thou, O thou wanton, proud, swear-
ing, lying ungodly Wretch ! Whether this be to be
sighted and made a mock at ; And again, tell me,
now if it be not better to leave sin, and to close in with
Christ Jesus, notwithstanding that Reproach thou
shalt meet with for so doing, than to live a little while
in this World in Pleasures and feeding thy Lusts, in
neglecting the welfare of thy soul, and refusing to be
justified by Jesus ; and in a moment, to drop down to
Hell, and to cry ? O ! Consider, I say, consider be-
times, and put not off the Tenders of the Grace of
our Lord Jesus Christ, lest you lift up your Eyes in
Hell, and cry for anguish of Spirit.

*And he cried, and said, Father Abraham, have mer-
cy upon me, and send Lazarus, &c.*

The

The Groans of a Damned Soul.

These Words do not only hold forth the lamentable Condition of the Damned, and their lamentable howling and crying out under their anguish of Spirit, but also they do signifie to us (as I said before) their too late Repentance; and also that they would very willingly, if they might, be set at liberty from that everlasting misery, that by their sins they have plunged themselves into. I say, these Words do hold forth a desire that the Damned have, to be delivered from those Torments that they now are in: O Father Abraham, saith he, *have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water, and cool my Tongue, for I am tormented in this flame.* These words, *Father Abraham*, may have some difficulty in them. It is possible that some may think them to be meant of *Abraham*, and those, or him that cryeth out here, to be the Jews. Or it may be some may understand it to be GOD, or Jesus Christ his Son, which I rather suppose it may be, that is here cryed unto; because you find the same Cry to him as it were uttered by the ungodly in other places of the Scripture; as in Luke 13. 25, 26. *Then shall they say, Lord Lord, we have eat and drunk in thy presence, and thou hast taught in our Streets.* Nay more, *In thy Name have we cast out Devils, and in thy Name done many wonderful works.* This was just at their Rejection. And again, in Matt. 25. 11. They cry again to him, even to Jesus, *Lord, Lord, open to us.* And he there again gives them a Repulse, as also in this Parable. But however, or whosoever *Abraham* is, yet these Truths may be observed from the words.

That the Damned, when in an irrevocable state will seek for, or desire deliverance from the Wrath that they are, and shall be in for Eternity. *Surely in the Floods of great Waters they shall not come nigh unto him.*

2. That they will pray (if I may so call it) earnestly for deliverance from their miserable Estate. These two things are clear from the words. For mark, He not only said *Father Abraham, have mercy upon me* ; But he cried, and said, *Father Abraham have mercy on me.* From whence, take a third observation, and that is, There is a time coming wherein tho men shall both cry and pray, yet they are like to have no mercy at the Hand of God ; for so was this man served, as I shall further shew by and by when I come to it.

Some People are so deluded by the Devil, as to think that God is so merciful, as to own and regard any thing for Prayer ; They think any thing will go for current and good Satisfaction, while they are here in this World, through ignorance of the true Nature of the Mercy of GOD, and the knowledge in what way God is satisfied for Sinners. Now I say, through ignorance they think, that if they do but mutter over some form of Prayers, tho they know not what they say, nor what they request, yet God is satisfied, yea, very well satisfied with their doings ; when alas ! there is nothing less. O Friends, I beseech you to look about you, and seek in good earnest for the Spirit of Christ so to help you now, to strive and pray, and to enable you to lay hold on Christ, that your Souls may be saved, lest the time
come

The Groans of a Damned Soul.

that tho you cry and pray, and wish
you had laid hold on the Lord Jesus, yet you
must and shall be damned.

Then again, you may see that tho God be will-
ing to save sinners at some time, yet this time doth
not always last. No, he that can find in his heart
to turn his back upon Jesus Christ now, shall have
the back turned upon him hereafter, when he may
cry and pray for Mercy, and yet go without it.
God will have a time to meet with them, that now
do not seek after him: They shall have a time,
yea time enough hereafter to repent their Folly,
and to befool themselves, for turning their backs up-
on the Lord Jesus Christ. *I will laugh at their Ca-*
lamities, saith he, and mock when their fear cometh,
Prov. 1. 26 27.

Again, This should admonish us to take time
while it is profered, lest we repent us of our un-
belief and and rebellion when we are deprived of it.
Ah Friends! Time is precious, an hours time to
hear a Sermon is precious: I have sometimes thought
thus with my self, *Set the Case, the Lord shou'd send*
two or three of his Servants the Ministers of the Gospel, to
Hell among the the Damned, with this Commission; Go
ye to Hell, and Preach my Grace to those that are there:
Let your Sermon be an Hour long, and hold forth the
Merits of my Son's Birth, Righteousness, Death, Resur-
rection, Ascension and Intercession, with all my Love in
him, and profer it to them, telling them, that now once,
do I prefer the means of Reconciliation to them. They
who are now roaring, being past hope, would then
leap at the least profer of Mercy: Oh they that

and spend whole Days, Weeks, nay, Years
 seeing the Son of God, would now be glad of
 Tender of that Mercy. *Father saith he, have mercy on*

Again, From these Words you may observe, that
 Mercy would be welcome, when Souls are under
 Judgment: Now this Soul is in the Fire, now he is
 under the Wrath of God, now he is in Hell, there
 to be tormented; now he is with the Devils and
 Damned Spirits, now he feels the Vengeance of
 God: Now, oh now *have Mercy upon me!* Here
 you may see, that Mercy is prized by them that are
 in Hell, they would be glad if they could have it.
Father have Mercy on me; for my poor Soul's sack, send
me a little Mercy.

And send Lazarus, that he may dip the tip of his fin-
ger in Water, and cool my Tongue.

These Words do not only hold forth, that the un-
 godly have a desire of Mercy, but what those Mer-
 cies are, what these poor Creatures would be glad of.

As first, to have the company of a *Lazarus* grant-
 ed to them. *Father Abraham have Mercy upon me, and*
send Lazarus. Now *Lazarus* was he that was belov-
 ed of God, and also he that was hated of them.
 Therefore,

2. Observe, That those Saints, that the World
 in their Life-time could not endure, now they are
 departed, they would be glad to have Society with
 them. O now send *Lazarus!* Though the time
 was when I cared not for him, yet now let me have
 some Society with him.

Though the World disregard the Society of God's
 Children now, yet there is a time coming, in which
 they

The Groans of a Damned Soul.

I would be glad to have the least Company with
me. Nay, do but observe, those of the Saints that
are now most rejected by them, even from them shall
they be glad of comfort, if it might be. *Send Lazarus* ;
he that I slighted more than my Dogs, he that I
could not endure should come into my House, but
must lye at my Gate, send him : Now *Lazarus* shall
be welcome to me, now I desire some Comfort from
him ; but he shall go without it.

From whence again observe ; That there is a time
coming, O ye surly dogged Persecuters of the Saints,
that they shall slight you as much as ever you slight-
ed them. You have given them many an hard word
told many a Lye of them, given them many a Blow :
And now in your greatest need and extremity they
shall not pity you, The Righteous shall rather re-
joyce when he seeth the Vengeance of God upon
thee, *Psal. 58. 10.*

Again, *Send Lazarus.* From whence observe,
That any of the Saints shall then be owned by you to be
Saints. Now you look upon them to be the Sect with
Hymeneus and *Philetus*, but then you shall see them
to be the *Lazarus's* of God, even God's dear Children.
Tho now the Saints of the Lord will not be owned
by you, because they are beggarly, low, poor, con-
temptible among you ; yet the day is coming that
you shall own them, desire their Company and wish
for the least Courtesie from them.

Send Lazarus, that he may dip the tip of his finger in
water and cool my tongue : for I am tormented in this Flame.

Thus shall the Souls that abide in their Sins, cry
out in the bitterness of their Spirits, with wonderful

Sighs from Hell: Or,

*Wish and torment of Conscience, without
mission ; That he may dip the tip of his finger in water
and cool my Tongue.* That he, namely the man who
before I scorned should eat with the Dogs of my
flock, that before I slighted and had no regard of,
that I shut out of door ; send him, *that he may dip
the tip of his finger in water and cool my Tongue.*

Now these words, *that he may dip the tip of his
finger in water, &c.* do hold forth the least friend-
ship, or favour ; as if he should have said, Now I
would be glad of the least Mercy, now I would be
glad of the least comfort, tho it be but one drop of
cold water on the tip of his finger. One would have
thought that this had been a small request, a small
courtesie, one drop of water, what is that ? Take
a Pail full of it if that will do thee any good. But
mark, he is not permitted to have so much as one
drop, not so much as a man may hold upon the tip
of his finger ; this signifies, That they that fall short
of Christ, shall be tormented even as long as Eterni-
ty lasteth, and shall not have so much as the least
ease, no not so long as while a man may turn himself
round, not so much leave as to swallow his spittle,
not one drop of cold water.

O that these things did take place in your hearts,
how would it make you to seek after Rest for your
Souls before it be too late, before the Sun of the Gos-
pel be set upon you.

Consider, I say the misery of the ungodly that they
shall be in, and avoid their vices, by closing in with the
tenders of mercy ; lest you partake of the same Portion
with them, and cry out in bitterness of your Souls, *One
drop of cool water, to cool my Tongue :*

For

The Groans of Damned Souls.

For I am Tormented in this Flame.

Indeed, the reason why the poor World do not so earnestly desire for mercy, is partly, because they do not so seriously consider the torment that they must certainly fall into if they die out of Christ. For let me tell you, did but poor Souls indeed consider that Wrath, that doth by right fall to their Shares, because of their Sins against God, they would make more haste to God through Christ for mercy than they do; then we should have them say, It is good closing with Christ to day, before we fall into such distress.

But why is it said, *Let him dip the tip of his finger in water, and cool my Tongue?* Because that as the several Members in the Body, have their share in sin, and committing of that; so the several members of the Body, shall at that time be punished for the same. Therefore when Christ is admonishing his Disciples, that they should not turn aside from him, and that they should rather fear and dread the Power of their God, than another power; he saith, *Fear him therefore, that can cast both [Body] and Soul into Hell, Luke. 12. 4.* And again, *Fear him that can destroy both Soul and Body in Hell.* Here is not one Member only, but all the Body, the whole Body, of which the Hands, Feet, Eyes, Ears and Tongue, are Members. And I am perswaded, that though this may be judged carnal by some now, yet it will appear to be a truth then to the greater misery of those, who shall be forced to undergo that which God in his just Judgment shall inflict upon them. O then they will cry, one Dram of Ease for my cursing, swearing, lying, jeering Tongue.

Some

Ease for my bragging, braving, flattery, slandering, dissembling Tongue. Now men call their Tongues run at random, as we use to say; but they will be apt to say, *Our tongues are our own, who shall Controul them?* Psal. 12. 4. But then they will be in another mind. Then, O that I might have a little ease for my deceitful Tongue! Methinks sometimes to consider, how some men do let their Tongues run at random, it makes me marvel. Surely they do not think they shall be made to give an account for their offending with their Tongue. Did they but think they shall be made to give an account to him who is ready to judge *the quick and the dead*; surely they would be more wary of, and have more regard unto their Tongue.

The Tongue, saith James, is an unruly Member, full of deadly Poyson; it setteth on fire the whole frame of nature, and is set on fire of Hell, Jam. 2. The Tongue, how much mischief will it stir up in a very little time? How many blows and wounds doth it curse? How many times doth it (as James saith) cause man? How oft is the Tongue made the conveyer of that hellish Poyson that is in the Heart, both to the dishonour of God, the hurt of its Neighbours, and the utter ruin of its own Soul? And do you think the Lord will sit still (as I may say) and let thy Tongue run as it lists, and yet never bring you to an account for the same? No, stay; The Lord will not always keep silence, but will reprove thee, and set thy sins in order before thine Eyes, O sinner: Yea, and thy Tongue, together with the rest of thy Members, shall be tormented for sinning. And I say,

am very confident, that tho this be
of now, yet the time is coming, when
Poor Souls will rue the day that ever they did speak
with a Tongue; O, will one say, that I should so
disregard my Tongue! O that I, when I said so and
so, had before bitten off my Tongue! That I had been
born without a Tongue! my Tongue, my Tongue, a
little water to cool my Tongue, for I am tormented
in this flame; even that flame that my Tongue, toge-
ther with the rest of my Members, by sinning have
brought me to. Poor Souls now will let their Tongues
say any thing for a little profit, for two pence or
three pence gain. But, O what a grief will this be
at that day, when they, together with their Tongue,
must smart for that which they by their Tongues
have done while they were in this World. Then
you that love your Souls, look to your Tongues, lest
you bind your selves down so fast to Hell with the
sins of your Tongues, that you will never be able to
get loose again to all Eternity. *For by thy words thou
shalt be condemn'd, if thou have not a care of thy
Tongue. For I say unto you, that for every idle Word that
man shall speak, he shall give an account thereof in the day
of judgment, Mat. 12. 36.*

Verse 25. *But Abraham said, Son, remember that thou in
thy life-time hadst thy good things, and likewise Lazarus
evil things, but now he is comforted, and thou art tormen-
ted.*

THese words are the answer to the request of the
Damned. The Verse before (as I told you)
is a discovery of the desires they have after they de-
part this World. Here is the answer, Son, Remem-
ber, &c. The

The Answer signifies thus much, That in-
g any relief or ease, they are hereby the m-
tormented, and that by fresh recollections, or
bringing afresh their former ill-spent Life, while in
the World, into their remembrance: *Son, Remem-*
ber, thou hadst good things in thy life time; as
much as if he had said, Thou art now sensible what
it is to lose thy Soul, thou art now sensible what it is
to put off Repentance; thou art now sensible that
thou hast befooled thy self, in that thou didst spend
that time in seeking after outward, momentary,
earthly things, which thou shouldest have spent in
seeking to make Christ Jesus sure to thy Soul; and
now through thy Anguish of Spirit, in the pains of
Hell thou wouldst enjoy that which in former time
thou didst make slight of; but alas! thou art here be-
guiled and altogether disappointed, thy crying will
now avail thee nothing at all, *This is not the accepta-*
ble time, 2 Cor. 6. 2. This is not a time to answer
the desires of damned Reprobates; if thou hadst
cried out in good earnest while Grace was offered,
much might have been; but then thou wert careless,
and didst turn the forbearance and goodness of God
into Wantonness. Wert thou not told, that those
who would not hear the Lord when he did call,
should not be heard (if they turned away from him)
when they did call, *Prov. 1. 24. to 28. But contrari-*
wise he would laugh at their calamity, and mock when
their fear did come.

Now therefore, instead of expecting the least drop
of Mercy and Favour, call into thy mind how thou
didst spend those days which God did permit thee to
live;

Words of a Dying Soul.
I say, remember, that in thy Life-time
thou behavest thy self rebelliously against the Lord
that thou wert careless of his Word and Ordina-
nces, yea, and of the welfare of thine own Soul
also: Therefore, now I say, instead of expecting or
hoping for any relief, thou must be forced to call to
Remembrance thy filthy Ways, and feed upon them,
to thine everlasting Astonishment and Confusion.

From these Words therefore which say, *Remember,*
that thou in thy Life-time hadst thy good Things, There
are these Things to be take notice of.

1. They that by putting off Repentance and living
in their Sins, lose their Souls; shall instead of having
the least measure of Comfort when they come into
Hell, have their ill spent life always very fresh in their
Remembrance. While they live here, they can sin
and forget it; but when they depart, they shall have
it before them; they shall have a Remembrance, or
their Memory notably enlightned, and a clearer, and
a continual sight of all their wicked Practices that
they wrought and did while they were in the World.
Son, remember, saith he; then you will be made to
remember: 1. How you were born in Sin, and
brought up in the same.

2. Remember how thou hadst many a time the
Gospel Preached to thee for taking away of the same,
by him whom the Gospel doth hold forth.

3. Remember that out of love to thy Sins and
Lusts, thou didst turn thy back on the Tenders of
the same Gospel of good Tidings and Peace.

4. Remember that the reason why thou didst lose
thy

ful, was becaufe thou didst not close in with
Grace, and the Tenders of a loving and free-heart
Jesus Christ.

5. Remember how near thou wast to turning at such
and such a time, only thou wast willing to give way to
thy Lusts when they wrought, to Drunkards when
they called, to Pleasures when they proffered them-
selves, to the Cares and Incumbrance of the World, which
like so many Thorns, did choak that or those Con-
victions that were set on thy Heart.

6. Remember how willing thou wast to satisfie
thy self with an Hypocrite's hope, and with a notion
of the things of God, without the real Power and
Life of the same.

7. Remember how thou, when thou wert admo-
nished to turn, didst put off turning and repenting
till another time.

8. Remember how thou did dissemble such a time,
lie at such a time, cheat thy Neighbour at such a
time, Mock, Flout, Scoff, Taunt, Hate, Persecute
the People of God at such a time, in such a place,
among such Company.

9. Remember that while others were met toge-
ther in the fear of the Lord to seek him, thou wast
met with a company of vain Companions to Sin a-
gainst him, while the Saints were a Praying, thou
wert a Cursing; while they were speaking good of
the Name of God, thou wert speaking Evil of the
Saints of God. O then thou shalt have a *Scal-*
ding-hot Remembrance of all thy sinful Thoughts;
Words and Actions, from the very first, to the last
of

that ever thou didst commit in all thy
: Then thou wilt find that Scripture to be
truth, (Deut. 28. 65, 66, 67.) *The Lord shall
give thee there a trembling Heart, and failing of Eyes,
and sorrow of Mind. And thy Life shall hang in doubt be-
fore thee, and thou shalt fear Day and Night, and shalt
have none assurance of thy Life. In the morning thou shalt
say, would to God it were evening; for the fear of thine
Heart wherewith thou shalt fear, and for the sight of thine
Eyes which thou shalt see.* Nay, thou shalt find worse
things to thy Wo than this Scripture doth manifest.
For indeed there is no Tongue able to express the
Horror, Terror, Torment and Eternal Misery, that
those poor Souls shall undergo, without the least Mi-
tigation of Ease, a very great part of it shall come
from that quick, full, and continual remembrance of
their Sins that they shall have. And therefore there
is much weight in these Words, *Son, Remember that
thou in thy Life time hadst thy good Things.*

From these Words you see, this is to be observed,
That the Ungodly shall remember, or have in re-
membrance the mispending their Lives; *Remember
that in thy Life-time, thou hadst thy good thing.* You
may take these words, *good things*, either simply for
the things of this World, which in themselves
are called and may be called *good things*; or else
with these words namely, *(the things of this Life)*
all the Pleasures, Delights, Profits and Vanities,
which the ignorant People of the World do count
their good things, and do very much chear them-
selves therewith. *Soul, Soul, eat, drink, and be
merry; for thou hast much Goods laid up for many Years*
Luk.

Sighs from Hell: Or,

12. 20. Now I say God according to his glorious Power and Wisdom, will make poor Creatures have always in their minds, a fresh and clear remembrance of their ill spent Life; he will say unto them, *Remember, remember, that in thy life-time, it was thus and thus with thee, and in thy life time thy carriage was so and so.*

If Sinners might have their choice, they would not have their Sins and Transgressions so much in the remembrance, as it is evident by their Carriages here in this World; for they will not endure to entertain a serious thought of their filthy Life, they *put far away the evil day*, Amos 6. 3. Ezek. 12. 27. but will labour by all means to put the thought of it out of their mind; but there they shall be made to remember to purpose, and to think continually of their ungodly deeds. And therefore it is said, that when our Lord Jesus Christ comes to Judgment, it will be to *convince the ungodly World of their wicked and ungodly deeds*; Mark, *To convince them*, Jude 14, 15. They will not willingly take notice of them now. But then they shall hereafter in spight of their teeth. And also between this and then, those that die out of Christ shall be made to see, acknowledg, and confess, do what they can, when they lift up their Eyes in Hell, and remember their Transgressions. God will be *a swift witness against them*, Mal. 3. 5. and will say, *Remember what thou didst in thy Life-time, how thou didst live in thy Life-time.* Ha Friend! If thou dost not in these days of light remembeer the days of darkness, Eccl. 11. 8. (the days of Death, Hell, and Judgment) thou shalt be made in the days of darkness.

The Groans of Damned Souls.

Heaven, Death, Hell and at the Judgment too, to remember the days of the Gospel, and how thou didst disregard them too, to thy own Destruction, and everlasting Misery. This is intimated in that 25. of *Matthew*.

Remember that in thy Life-time thou hadst thy good things.

The Great God, instead of giving the Ungodly any ease, will even aggravate their Torments; first, by slighting their Perplexities, and by telling of them what they must be thinking of: *Remember*, saith he, *O ye lost Souls, that you had your joy in your Life time, your Peace in your Life time, your Comforts Delights, Ease, Wealth, Health, your Heaven, your Happiness, and your Portion in your Life-time.*

O miserable State! Thou wilt then be in a sad Condition indeed, when thou shalt see that thou hast had thy good Things, thy best Things, thy pleasant Things; for that is clearly signified by these Words, *Remember that thou in thy Life-time hadst thy good Things, or all the good Things thou art like to have.* From whence take notice of another Truth, (tho it be a dreadful one) which is this; There are many poor Creatures, who have all their good, sweet, and comfortable Things in this Life, or while they are alive in this World: *Remember*, saith he, *that in thy Life-time thou hadst thy good Things*, *Psal. 17. 14.*

The Wicked's good Things will shortly have an end; they will last no longer with them than this Life, or their Life-time. That Scripture, was not written in vain: *It is like the crackling of Thorns under a Pot, make a little Blaze for a sudden, a little Heat for a while; but come and consider them by*
and

Sighs from Hell: Or,

boy, and instead of a comfortable Heat, you find nothing but a few dead Ashes; and instead of flaming Fire, nothing but a smell of Smoke.

There is a time coming, that the Ungodly would be glad of a better Portion, when they shall see the Vanity of this, *that is*, when they shall see what a poor thing it is, for a man to have his Portion in this World. 'Tis true, while they are here on this side Hell, they think there is nothing to be compared with Riches, Honours, and Pleasures in this World; which makes them cry out, *Who will shew us any good*, Psal. 4. 7. that is comparable to the Pleasures, Profits, and Glory of this World? But then they will see there is another thing that is better, and of more value than Ten thousand Worlds. And seriously Friends, will it not grieve you, trouble, perplex and torment you, when you shall see that you lost Heaven for a little Pleasure and Profit in your Life-time? certainly, it will grieve you and perplex you exceedingly, to see what a Blessed Heaven you left for a Dunghil-World. Oh! That you did but believe this, that you did but consider this, and say within your selves, *What, shall I be contented with my Portion in this World? What, shall I lose Heaven for this World?* I say, consider it while you have Day-light, and Gospel-light, while the Son of God doth hold out Terms of Reconciliation to you, lest you be made to hear such a Voice as this is, *Son, remember that in thy life-time thou hadst thy good Things*; Thy Comforts, thy Joys, thy Ease, thy Peace, and all the Heaven thou art like to have. O poor Heaven! O short Pleasures! What a pitiful

it is to be left in such a Case? Soul
is it not miserable to lose Heaven, for twenty
hurry, or forty years sinning against God? When
thy Life is done, thy Heaven is also done; when Death
comes to separate thy Soul and Body, in that day al-
so thou must have thy Heaven and happiness separ-
ated from thee, and thou from that. Consider these
things betimes, lest thou have thy Portion in thy
Life-time. *For if in this Life only we have our Portion,*
we are of all People the most miserable, 1 Cor. 15. 19.
Again consider, that when other Men (the Saints) are
to receive their good things, then thou hast had
thine: When others are to enter into Joy, then thou
art to leave and depart from thy Joy: When otheree
are to go to God, thou must go to the Devil. Oh
miserable! Thou hadst better thou hadst never been
Born, than to be an Heir of such a Portion; there-
fore, I say, have a care it be not thy Condition.

*Remember that thou hadst thy good Things, and Lazarus
evil things.*

These Words do not only hold forth the Misery
of the Wicked in this Life, but also great Consola-
tion to the Saints; where he saith, *And Lazarus evil
Things*; That is, *Lazarus* had his evil Things in his
Life-time, or when he was in the World.

From whence observe,

1. That the Life of the Saints, so long as they
are in this World, is attended with many Evils or
Afflictions; which may be discovered to be of divers
Natures; as saith the Scripture, *Many are the troubles
of the Righteous, but the Lord delivereth him out of
them all.*

2. Take

Sighs from Hell: Or,

2. Take notice, that the Afflictions or Evils accompany the Saints, may continue with them their Life-time, so long as they live in this Vale of Tears; Yea, and they may be divers, that is, of several sorts; some *outward*, some *inward*, and that as long as they shall continue here below, as hath been the Experience of all Saints in all Ages; and this might be proved at large, but I only hint in these things, and I altogether might enlarge much upon them.

3. The Evils that do accompany the Saints will continue no longer with them than their Life-time; and here indeed lies the comfort of Believers, the *Lazarus's*, the Saints, they must have all their bitter Cup wrung up to them in their Life-time: Here must be all their Trouble, here must be all their Grief. *Behold*, saith Christ, *the World shall rejoyce, but ye shall lament; but your Mourning shall, mark, it shall be turned into Joy*, Joh. 16. 2. You shall lament, you shall be sorrowful, you shall weep in your Life-time, but your Sorrow shall be turned into Joy, and your Joy no man (let him be what he will, no man) shall take away from you. Now if you think, when I say the Saints have all their evil things in their Life-time, that I mean, they have nothing else but Trouble in this their Life-time, this is your mistake: For let me tell you, That tho the Saints have all their evil things in their Life-time, yet even in their Life-time, they have also, *Joy unspeakable, and full of Glory, while they look not at the things that are seen, but at the things which are not seen.* The Joy that the Saints have sometimes in their Heart, by a believing
Con

The Groans of a Damnd Soul.

Consideration of the good things to come, when this Life is ended, doth fill them fuller of Joy, than all the Crosses, Troubles, Temptations, and Evils, that accompany them in this Life, can fill them with Grief, 2 Cor. 4.

But some Saints may say, *My Troubles are such as are ready to overcome me.* *Ans.* Yet be of good comfort, they shall last no longer than thy *Life time*.

But my trouble is, I am perplex'd with an heart full of Corruption and Sin, so that I am much hindered in walking with God. *Ans.* 'Tis like so, but thou shalt have these troubles no longer than thy *Life-time*.

But I have a cross Husband, and that's a great grief to me.

Well but thou shalt be troubled with him no longer than thy *Life-time*, and therefore be not dismayd, be not discomforted, thou shalt have no Trouble longer than this *Life-time*.

Art thou troubled with cross Children, cross Relations, cross Neighbours? They shall trouble thee no longer than this *Life-time*.

Art thou troubled with a cunning Devil, with unbelief; yea, let it be what it will, thou shalt take thy farewell of them all (if thou be a Believer) after thy *Life-time* is ended. O Excellent! Then God shall wipe away all Tears from your Eyes; There shall be no more Death, nor Sorrow, nor Crying, nor any more Pain; for the former things are passed away.

But now on the contrary, if thou be not a right and sound Believer: Then tho' thou shouldest live a Thousand years in this World, and meet with sore Afflictions

Sighs from Hell : Or,

Afflictions every day ; Yet these Afflictions, be never so great and grievous, they are nothing to the Torment that will come upon thee, both in Soul and Body, after this Life is ended.

I say, be what thou wilt, if thou be founded in unbelief, or under the first Covenant, thou art sure to smart for for it at the time when thou dost depart this World. But the thing to be lamented is, for all this is so sad a Condition to be fallen into, yet poor Souls are for the most part senseless of it, yea, so senseless (at some times) as tho there was no such misery to come hereafter. Because the Lord doth not immediately strike with his Sword, but doth bear long with his Creature, waiting that he might be gracious : *Therefore, I say, the Hearts of some of the Sons of Men, are wholly set upon it to do mischief,* Eccl. 8. 11. And that forbearance and goodness of God, that one would think should lead them to Repentance; the Devil hardening of them by their continuing in Sin, and by blinding their Eyes, as to the end of God's forbearance towards them, they are led away with a very hardned and senseless Heart, even until they drop into eternal Destruction.

But poor Hearts, they must have a time in which they must be made sensible of their former Behaviours, when the just Judgments of the Lord shall flame about their Ears, insomuch, that they shall be made to cry out again with anguish, *I am sorely Tormented in this Flame.*

But now he is Comforted, and thou art Tormented.

As if he should say, Now hath God recompensed both *Lazarus* and you, according to what you sought after.

The Groans of a Damn'd Soul.

while you were in this World: As for you, you did neglect the precious Mercy and Goodness of God, you did turn your back on the Son of God, that came into the World to save Sinners; you made a mock of Preaching the Gospel; you was admonished over and over, to close in with the loving kindness of the Lord, in his Son Jesus Christ. The Lord let you live twenty, thirty, forty, fifty, sixty, Years; all which time, you instead of spending it, *to make your Calling and Election sure*, Job 21. 29, 30. did spend it in making of Eternal Damnation sure to thy Soul. And also *Lazarus*, he in his Life-time did make it his business to accept of my Grace and Salvation in the Lord Jesus Christ. When thou wast in the Alehouse, he frequented the Word Preached; when thou wert jeering at Goodness, *he was fighting for the Sins of the Times*, Eccles. 9. 4. While thou wert Swearing, he was Praying; In a Word, while thou wert making sure of Eternal Ruine, he by Faith, in the Blood of the Lord Jesus Christ, was making sure of Eternal Salvation. Therefore, *Now he is Comforted, and thou art Tormented.*

Here then you may see, that as the Righteous shall not be always void of Comfort and Blessedness; so neither shall the Ungodly go always without their Punishment. As sure as God is in Heaven, it will be thus: They must have their several Portions. And therefore, you that are the Saints of the Lord, follow on, be not dismayed, *Forasmuch as you know, that your labour is not in vain in the Lord*, 1. Cor 15. last Verse. Your Portion is Eternal Glory. And you that are so loath now to close in with Jesus Christ,

Sighs from Hell: Or,

Christ, and to leave your Sins to follow him, *day is coming*, Psal. 37. 13. in which you shall know that your *sweet morsels of Sin*, that you so easily take down, Job 20. 12, 13, 14. and it scarce troubles, you will have a time so to work within you to your Eternal Ruine, that you will be in a worse Condition than if you had ten thousand Devils tormenting you: Nay you had better have been plucked Limb from Limb a thousand times, (if it could be) than to be Partakers of this Torment, and will assuredly, without Mercy, lye upon you.

Verse 26. *And besides all this, between us and you, there is a great Gulf fixed, so that they which would go from hence to you cannot, neither can they come to us, that would come from thence.*

THese Words are still part of that Answer, that the Souls in Hell shall have for all their Sobbing, Sighings grievous Cries, Tears and Desires, that they have, to be released out of those intolerable Pains they feel, and are perplexed with. And O methinks the Words at the first view, if rightly considered, are enough to make any hard-hearted Sinner in the World to fall down dead. The Verse I last speak to, was, and is a very terrible one, and aggravates the Torments of poor Sinners wonderfully. Where he saith, *Remember that thou in thy life time hadst thy good things, and Lazarus his evil things, &c.* I say, these words are very terrible to those poor Souls that dye out of Christ. But these latter words do much more hold out their Sorrow. They were spoken, as to the present Condition then upon the Sinner: These do not only back the former

to yet further aggravate their Misery, he
 forth that which will be more intolerable.
 The former Verse is enough to smite any Sin-
 ner into a Swoond, but this is to make them
 fall down Dead. Where he saith, *And besides*
all this: There is still something to aggravate thy
 misery, yet far more abundantly. I shall briefly
 speak to the Words, as they have Relation to
 the Terrour spoken of in the Verses before.
 As if he had said, Thou thinkest the present
 State unsupportable, it makes thee Sob and Sigh,
 it makes thee to rue the time that ever thou wert
 born: Now thou findest the want of Mercy;
 now thou wouldst leap at the least dram of it;
 now thou feelest what it is to slight the Tenders
 of the Grace of God; now it makes thee to Sob,
 Sigh, and Roar exceedingly, for the anguish
 that thou art in. *But besides all this*, I have other
 things to tell thee of, that will break thine Heart
 indeed. Thou art now deprived of a Being in
 the World; thou art deprived of hearing the
 the Gospel; the Devil hath been too hard for
 thee, and hath made thee miss of Heaven; thou
 art now in *Hell* among an innumerable Company
 of Devils, and all thy Sins beset thee round; thou
 art all over wrapped in Flames, and canst not
 have one drop of Water to give thee any ease;
 Thou cryest in vain, for nothing will be granted;
 Thou seest the Saints in Heaven, which is no
 small trouble to thy Damned Soul; Thou seest
 that neither God nor Christ takes any care to ease
 thee, or speak any comfort unto thee: *But be-*
sides all this, There thou art like to lie, never

Sighs from Hell. C.
Of any ease, never look for any con-
repentance now will do thee no good,
time is past, and can never be called again.
look what thou hast now, thou must have for
ever.

'Tis true, I spoke enough before to break thine
heart afunder; *But besides all this*, there lye and
swim in Flame for ever: These Words, *Besides*
all this are terrible words indeed. I will give
you the Scope of them in a Similitude. Set case
you should take a man, and tye him to a Stake,
and with red-hot Pincers, pinch off his Flesh by
little Pieces for two or three Years together, and
at last, when the poor Man cries out for ease and
help, the Tormenters answer, Nay, *But besides*
all this, you must be handled worse.

We will serve you thus these twenty Years to-
gether, and after that we will fill your mangled
Body full of Scalding Lead, or run you through
with a red-hot Spit; would not this be lamen-
table? Yet this is but a *Flee-biting* to the Sorrow
of those that go to Hell; for if a man were
served so, there would e'er it were long be an
end of him. But he that goes to Hell shall suffer
ten thousand times worse Torments than these,
and yet shall never be quite Dead under them.
There they shall be ever Whining, Pining,
Weeping, Mourning, ever Tormented without
ease; and yet never dissolv'd into nothing; if
the biggest Devil in Hell might pull thee all to
pieces, and rend thee small as Dust, and dissolve
thee into nothing, thou wouldst count this a
Mercy. But here thou mayest lye and Fry
Scorch

The Groans of a Damned Soul.

Ch, and Broil, and Burn for ever : For ever is a long while, and yet it must be so long. *Depart from me, saith Christ, into everlasting Fire,* into the Fire that burns for ever, *prepar'd for the Devil and his Angels,* Mat. 25. 41. Oh, thou that wert loath to foul thy Foot if it were but Dirty, or did but Rain ; thou that wert loath to come out of the Chimney-corner, if the Wind did but blow a little Cold ; and wert loath to go half a Mile, yea, half a Furlong to hear the Word of God, if it were but a little Dark ; thou that wert loath to leave a few vain Companions to edify thy Soul ; thou shalt have Fire enough, thou shalt have night enough, and evil Company enough, thy belly-full if thou missest of Jesus Christ ; and *besides all this*, thou shalt have them for ever, and for ever.

O thou that dost spend whole Nights in Carding and Dicing, in Rioting and Wantonness ; thou that countest it a brave thing to swear as fast as the bravest, to spend with the greatest Spend-thrift in the Country ; thou that lovest to Sin in a Corner when no Body sees thee ! O thou that for by-ends dost carry on an Hypocrite's Profession, because thou wouldest be counted some Body among the Children of God, but art an Enemy to the things of Christ in thine Heart ; Thou that dost satisfie thy self, either with Sins, or a bare Profession of Godliness, thy Soul will fall into extream Torment and Anguish, so soon as ever thou dost depart this World, and there thou shalt be Weeping and Gnashing thy Teeth, *Matth. 8. 11, 12. And besides all this*, thou art

never to have any ease or Remedy, look for any Deliverance, thou shalt Die in Sins, and be tormented as many Years, as there are Stars in the Firmament, or Sands on the Sea shore; *and besides all this*, thou must abide it for ever.

And besides all this, Between us and you there is a great Gulf fixed, so that they which would pass from hence to you, cannot; neither can they come to us that would come from hence. There is a great Gulf fixed.] You will say, what is that? *Ans.* It is a nice Question; therefore, first seek thou, rather to enter in at the strait Gate, than curiously to enquire what this Gulf is.

But 2dly, If thou wouldst needs know, if thou do fall short of Heaven, thou wilt find it this, namely, *The Everlasting Decree of God*; that is, There is a Decree gone forth from God, that those who fall short of Heaven in this World, God is resolv'd they shall never enjoy it in the World to come. And thou wilt find this Gulf so Deep, that thou shalt never be able to Wade through it as long as Eternity lasts. As Christ saith, *Agree with thine Adversary quickly, while thou art in the way with him, lest he hale thee to the Judge, and the Judge deliver thee to the Officer, and thou be cast into Prison: I tell thee thou shalt in no wise come out thence (there is the Gulf) the Decree; thou shalt not depart thence till thou hast paid the uttermost Farthing, or very last Mite, Luk. 12. 58, 59.* These words therefore, *there is a great Gulf fixed*, I do understand to be the everlasting Decree of God: God hath Decreed, that those

The Groans of a Damned Soul.

go to Heaven shall never go from thence
into a worse place; and also those that go
to Hell, and would come out, they shall not
come out thence again. And Friend, this is such
a *Gulf*, so fixed by him that cannot lie, that thou
wilt find it so which way soever thou goest,
whether it be to Heaven or Hell. Here there-
fore thou seest how secure God will make those
who dye in the Faith; God will keep them in
Heaven; but those that dye in their Sins, God
will throw them to Hell, and keep them there;
so that they that would go from Heaven to Hell,
cannot, neither can they come from Hell that
would go to Heaven: Mark, he doth not say,
they would not: For O how fain would these
who have lost their Souls for a Lust, for Two
pence, for a Jugg of Ale, for a Strumpet, for
this World, come out of that hot scalding fiery
Furnace of God's Eternal Vengeance, if they
might; but here is their Misery, they that would
come from you to us, that is, from Hell to Hea-
ven, cannot, they must not, they shall not;
they cannot, God hath Decreed it, and is re-
solv'd the contrary; here therefore lyes the
Misery, not so much that they are in Hell, but
there they must lye for ever and ever. There-
fore if thy heart would at any time tempt thee
to Sin against God, cry out, No, for then I
must go to Hell, and lye there for ever. If the
Drunkards, Swearers, Lyers, and Hypocrites
did but take this Doctrine soundly down, it
would make them tremble when they think of
Sinning. But poor Souls *Now they will make a*

Sighs from Hell:

Child of Sin, Prov. 14. 9. and play with
Child doth play with a Rattle; but the time
coming, that these Rattles that now they play
with, will make such a noise in their Ears and
Consciences, that they shall find, that if all the
Devils in Hell were yelling at their heels, the
noise would not be comparable to it, *Numb.* 32.
23. Friend, *Thy Sins, as so many Blood-hounds, will
first hurt thee out, and then take thee and bind thee,
and hold thee down for ever,* Prov. 5. 22. They
will gripe thee and gnaw thee as if thou hadst a
Nest of pisonous Serpents in thy Bowels, *Job* 20.
14. and this will not be for a time, but as I have
said for ever, for ever, for ever.

Verse 27. *Then he said, I pray thee therefore, Father, that
thou wouldst send him to my Fathers House.*

THE Verses before I told you, were spoken
partly to hold forth a desire that the Damned
have to be freed of their endless Misery. Now
this Verse still holds forth the Cries of those poor
Souls very vehement, they would very fain have
something granted to them, but it will not be;
as will more clearly appear afterward.

Then he said, I pray thee therefore Father, &c.]
As if he should say, Seeing I have brought my
self into such a miserable Condition, that God
will not regard me, that my exceeding loud and
bitter Cries will not be heard for my self; see-
ing I must not be admitted to have so much as
one drop of cold Water, nor the least help for
the poorest Saints.

And seeing, *besides all this*, here my Soul must
lye to all eternity broyling and frying; seeing I
must

whether I will or no, undergo the hand of
eternal Vengeance, and the rebukes of devour-
ing Fire ; seeing my State is such, that I would
not wish a Dog in my Condition, *Send him to my
Father's House.* It is worthy to be taken notice of,
(again) who it is he desired to be sent, namely,
Lazarus. O Friend, see here how the stout Hearts
and Stomachs of poor Creatures will be hum-
bled, (as I said before) they will be so brought
down, that those things that they disdained and
made light of in this World, they would be glad
of in the Life to come; He who by this man was
so slighted, as that he thought it a dishonour that
he should eat with the Dogs of his Flock; what shall
I regard *Lazarus*, scrubbed, beggarly *Lazarus*;
What shall I so far dishonour my fair, sumptu-
ous, and gay House, with such a scabbed Creep-
hedge as he? No, I scorn he should be entertain-
ed under my Roof. Thus in his Life-time, while
he was in his Bravery; but now he is come into
another World, now he is parted from his Plea-
sures, now he sees his fine House, his Dainty
Dishes, his rich Neighbours and Companions, and
he are parted asunder; now he finds instead of
Pleasures, Torments; instead of Joys, Heaviness;
instead of Heaven, Hell; instead of the Pleasures
of Sin, the Horror and Guilt of Sin; O now *send
Lazarus!*

Lazarus it may be, might have done him some
good, if he might have been entertained in time
past and might have perswaded him, at least not to
have gone on so grievously Wicked, but he slight-
s him, will not regard him, he is resolved to dis-

him, tho he lose his Soul for so doing;
but now *send Lazarus*, if not to me to my *Father's House*, and let him tell them, from me, That
if they run on in Sin, as I have done, they must
and shall receive the same Wages that I have
received.

Take notice of this, you that are despisers of
the least of the *Lazarus's* of our Lord Jesus Christ;
it may be now you are loth to receive these little
ones of his, because they are not Gentlemen, be-
cause they cannot with *Pontius Pilate* speak *He-
brew, Greek and Latin*. Nay, they must not, shall
not speak to them, to admonish them, and all be-
cause of this.

Tho now the Gospel of the Lord Jesus Christ
may be preached to them freely, and for nothing;
nay, they are now desired to hear and receive it.
Though now they will not own, regard, and
embrace these Christian proffers of the glorious
Truth of Jesus, because they come out of some
of the basest earthen Vessels, *1. Cor. 1. 26.* yet
the time is coming, when they will both Sigh
and Cry, *Send him to my Father's House*. I say, re-
member this, ye that *despise the day of small things*;
the time is coming, when you would be glad, if
you might enjoy from God, from Christ, or his
Saints, *one small drop of cold water*, tho now you
are unwilling to receive the glorious distilling
drops of the Gospel of our Lord Jesus.

Again, See here the lamentable State they are
in, that go to Hell from their Fathers, Mothers,
Sisters, Brothers, &c. While they are in this
World, Men delight to set their Children ill
Examples

...ples ; and also Children love to follow
the wicked Steps of their ungodly Parents ; but
when they depart this Life, and drop down in-
to Hell, and find them-selves in irrecoverable
Misery. than they cry, *Send some body to my Fa-
ther's House, to my Brother's House.* Tell them my
State is miserable, tell them I am undone for ever ;
and tell them also, that if they will be walking
in these ungodly Steps wherein I left them, they
will assuredly fall into this place of Torments.

I pray thee send him to my Father's House] Ah
Friends and Neighbours, it is like you little think
of this, that some of your Friends and Relations
are crying out in Hell, *Lord send some Body to my
Father's House, to preach the Gospel to them, lest
they also come into these Torments.*

Here, Men while they live, can willingly walk
together in the way of Sin, and when they are
parted by Death, they that are Living, seldom
or never consider of the sad Condition that they
that are dead are descended into. But ye ungod-
ly Fathers, how are your ungodly Children,
roaring now in Hell ? And your ungodly Parents
that lived and died ungodly, now in the Pains
of Hell also ? And one Drunkard is singing on
the Ale-bench, and another roaring under the
Wrath of God, saying, O that I was with him,
how would I rebuke him, and perswade him by
all means, to leave off these evil Courses. O that
they did but consider what I now suffer for
Pride, Covetousness, Drunkness, Lying, Swear-
ing, Stealing, Whoring, and the like. Oh !
did they but feel the thousandth part thereof, it

and make them look about them, and not
 at so dear a rate as I have done; even with
 the loss of my precious Soul.

Send him to my Father's House.] Not to my Fa-
 thers, but to my *Father's House*. It may be there's
 ungodly Children, there's ungodly Servants,
 wallowing in their ungodliness; send him there-
 fore to my Father's House. It is like, they are
 still the same that I left them; I left them wick-
 ed, and they are wicked still; I left them slight-
 ers of the Gospel, Saints, and ways of God, and
 they do it still; *send him to my Father's House*, it is
 like there is but a little between them and the
 place where I am; send him to day, before to-
 morrow, *lest they come into the same place of Tor-
 ment*. I pray thee thou wouldst send him.] I beg
 it on my bended Knee, with Crying and with
 Tears, in the Agony of my Soul. It may be, they
 will not consider, if thou do not send him: I
 left them sottish enough, hardened as well as I;
 they have the same Devil to tempt them, the
 same Lusts and World to overcome them, *I
 pray thee therefore, that thou wouldst send him to
 my Father's House*; make no delay, lest they
 lose their Souls, lest they come hither; if they
 do, they are like never to return again, O little
 do they think, how easily they may lose their
 Souls, they are apt to think their Condition to
 be as good as the best, as I once through Igno-
 rance did; But send him, send without delay,
lest they come into this place of torment. O that tho
 wouldst give him Commission; do thou send him
 thy self; the time was when I, together with them,
 lighted

...ed those that were *sent of God*; tho we
deny but that he spake the Word of God, and
was sent of him, as our Conscience told us; yet we
preferred the Calls of Men before the Calls of God:
For tho they had the one, yet because they had not
the other in that Antichristian way which we
thought meet, we could not, would not, either
hear him our selves, nor yet give consent that o-
thers should. But now a Call from God is worth all.
Do (Thou) therefore send him to my Father's House.

The time was, when we did not like it, ex-
cept it might be Preached in the Synagogue; we
thought it a low thing to Preach and Pray toge-
ther in Houses: We were too High-spirited, too
Superstitious; the Gospel would not down with
us, unless we had it in such a place, by such a
Man; no, nor then neither effectually: But
now, Oh that I was to live in the World again;
and might have that Priviledge to have some
acquaintance with blessed *Lazarus*, some Fa-
miliarity with that Holy Man; what Atten-
dance would I give unto his wholesome Words?
How would I affect his Doctrine, and close in
with it? How would I square my Life thereby?
Now (therefore) as it is better to hear the Gos-
pel under a Hedge, than to sit roaring in a Ta-
vern; it is better to welcome God's begging
Lazarus's, than the wicked Companions of this
World. It is better to receive a Saint in the
name of a Saint, *a Disciple, in the name of a*
Disciple, Luk. 10. 16. than to do as I have done.
Oh! It is better to receive a Child of God, that can
by experience deliver the things of God, his free
Love

Sings from Hell: Or,
his tender Grace, his rich Forbearance,
and also the Misery of Man if without it, than
to be *daubed up with untempered Mortar*, Ezek.
13. Oh! I may curse the day that ever I gave
way to the Flatteries, and Fawning of a company
of carnal Men, but this my Repentance is too
late; I should have look'd about me sooner; if I
would have been saved from this woful place.
Therefore send him, not only to the Town I
liv'd in, and unto some of my Acquaintance,
but to my Father's House,

In my Life-time, I did not care to hear that
word that cut me most, and shewd me mine E-
state aright.

I was vexed to hear my Sins mentioned, and
laid to my charge; I loved him best that deceived
me most, that said, *Peace, peace, when there were
no such thing*, Jer. 5. 30, 31. But now, Oh that
I had been soundly told of it! Oh that it had
pierced both mine Ears and Heart, and had
stuck so fast, that nothing could have cured me,
saving the Blood of Christ! It is better to be
dealt plainly with, than that we should be de-
ceived; they had better see their lost Condi-
tion in the World, than stay while they be Damned,
as I have done: Therefore send *Lazarus*, send
him to my Father's House. Let him go and say, I
saw your Son, your Brother, in Hell weeping
and wailing, and gnashing his Teeth: Let him
bear them down in it, and tell them plainly, it
is so, and that they shall see their everlasting
Misery, if they have not a special care. *Send him
to my Father's House.*

Verse

The Groans of a Damned Soul.

28. *For I have five Brethren, that he may testify unto them, lest they also come into this place of Torment.*

THese words are (if I may so say) a reason given by those in Hell, why they are restless and do cry so loud, it is that their Companions, might be delivered from those intolerable Torments, which they must and shall undergo, if they fall short of everlasting Life by Jesus Christ. *Send him to my Father's House; for I have five Brethren, &c.* Tho while they liv'd among them in the World, they were not so sensible of their ruin, yet now they are passed out of the World, and do partake of that which before they were warned of; they can, I say, then cry out, now I find that to be true indeed, which was once and again told, and declared to me, that it would certainly come to pass.

For I have five Brethren] Here you may see that there may be, and are, whole Households in a damnable State and Condition, as our Lord Jesus doth by this signifie. *Send him to my Father's House,* for they are all in one State, I left all my Brethren in a pitiful case. People while they live here, cannot endure to hear that they should be all in a miserable Condition; but when they are under the Wrath of God, they see it, they know it, and are very sure of it; for they themselves, when they were in the World, lived as they do, but they fell short of Heaven, and therefore if they go on, so shall they. *Oh therefore send quickly to my Father's House, for all the House is in an undone condition, and must be damned if they continue so.*

Sighs from Hell: Or,

The thing observable is this, namely That those that are in Hell, do not desire that their Companions should come thither; nay, rather saith he, *Send him to my Father's House, and let him testify to them that are therein, lest they also come, &c.*

Quest. But some may say, *What should be the reason, that the Damned should desire not to have their Companions come into the same Condition that they are fallen into, but rather that they might be kept from it, and escape that dreadful State?*

Ans. I do believe there is scarce so much Love in any of the damned in Hell, as really to desire the Salvation of any. But in that there is any desire in them that are Damned, that their Friends and Relations should not come into that place of Torment: It appears to me, to be rather for their own ease, than for their Neighbours good; for let me tell you, this I do believe, that it will aggravate the Grief and Horror of them; to see their ungodly Neighbours in the like Destruction with them: For where the ungodly do Live and Die, and Descend into the Pit together, the one is rather a Vexation to the other, than any thing else. And it must needs be so, because there are no ungodly People that do live ungodly together, but they do learn ill Examples one of another, as thus; If there live one in the Town that is very expert and cunning for the World, why now the rest that are of the same mind with him, they will labour to imitate and follow his Steps; this is commonly seen.

Again, If there be one given to Drunkenness
other

The Groans of a Damned Soul.

ers of the Town through his means, run
more into that Sin with him, and do accustom
themselves the more unto it, because of his in-
ticing them, and also by setting such an ill Ex-
ample before them. And so if there be any ad-
dicted to Pride, and must needs be in all the
newest Fashions, how do their Example pro-
voke others to love and follow the same Vanity!
Spending that upon their Lusts, which should
relieve their own and others wants. Also if there
be any given to Jestings, Scoffing, Lying, Whor-
ing, Back-biting, Junketing, Wantonness, or
any other Sin; they that are most expert in
these things do oft-times intangle others, that
peradventure would not have been so vile as
now they are, had they not had such an Exam-
ple, and hence they are called Corrupters,
Isa. i. 4.

Now these will by their doings, exceedingly
aggravate the Condemnation of one another.
He that did set his Neighbour an *ill Example*,
and thereby caused him to walk in Sin: He will
be found one cause of his Friend's Destruction, in-
somuch, that he will have to answer for his own
Sin, and for a great part of his Neighbours
too, which will still add to his Destruction; as
the Scripture in *Ezekiel* sheweth, where speak-
ing of the Watchman that should give the
People warning; if he do not, though the Man
did die in his Sins, yet *his Blood should be requi-
red at the Watch-man's Hand*, *Ezek. 33.*

So here let me tell thee that if thou shouldst be
such an one, as by thy Conversation and Practices
shalt

Sighs from Hell: Or,

be a Trap and a Stumbling-block to thy Neighbour to fall into eternal Ruine; though he be damned for his own Sin; yet God may, nay he will charge thee, as being guilty of his Blood, in that thou didst not content thy self to keep from Heaven thy self, but didst also by thy filthy Conversation keep away others, and cause them to fall with thee. O therefore, will not this aggravate thy Torment? Yea, if thou shouldst die and go to Hell before thy Neighbours or Companions, besides the guilt of thine own Sins, thou wouldst be so loaden with the Fear of the Damnation of others to be laid to thy Charge, that thou wouldst cry out; *O send one from the dead to this Companion, and that Companion, with whom I had Society in my Life-time, for I see my cursed carriage will be one cause of his Condemnation, if he fall short of Glory.*

I left him living in foul and heinous Offences: But I was one of the first Instruments to bring him to them. Oh! I shall be guilty both of my own, and his Damnation too! O that he might be kept out hence, lest my Torment be aggravated by his coming hither.

For where ungodly People do dwell together, they being a Snare and Stumbling-block one to another by their Practice, they must be a Torment one to another, and an Aggravation of each others Damnation. *O cursed be thy Face, faith one, that ever I set mine Eyes on thee: It was long of thee: I may thank thee: It was thee that did intice me, and en-*
snare

me: It was your filthy Conversation that was my stumbling-block to me: It was your Covetousness, your Pride, your haunting the Ale-house, your Gaming and Whoring: It was long of you that I fell short of Life; if you had set me a good Example, as you set me in an ill one, it may be I might have done better than now I do: But I learned of you, I followed your steps. I took counsel of you. O that I had never seen your Face! O that thou hadst never been born to do my Soul this wrong as you have done: O saith the other; And I may as much blame you, for do you not remember how at such a time, and at such a time, you drew me out; and drew me away, and asked me if I would go with you, when I was going about other business, about my Calling; but you called me away, you sent for me, you are as much in the fault as I; tho' I were Covetous, you were Proud; and if you learned Covetousness of me, I learned Pride and Drunkenness of you; Tho I learned you to Cheat, you learned me to Whore, to Lye, to Scoff at Goodness. Tho I base Wretch did stumble you in some things, you, you did as much stumble me in others. I can blame you as you blame me; and if I have to answer for some of your most filthy Actions, you have to answer for some of mine. I would you had not come hither, the very looks of you do wound my Soul, by bringing my Sins afresh into my mind, the time when, the manner how, the place where, the Persons with whom: It was with you, you! Grief to my Soul! Since I could not shun thy company there, O that I had been without thy company here?

ther, to go to *Hell* together, it will very much perplex and torment them both; therefore I judge this is one Reason, why they that are in *Hell* do desire, that their Friends, or Companions do not come thither into the same place of Torment that they are in. And therefore, where Christ saith, that these Damned Souls cry out *Send to our Companions, that they may be warned and commanded to look to themselves. O send to my five Brethren!* It is because they would not have their own Torments heightned by their Company; and a sense, yea, a continual sense of their Sins, which they did cause them to commit, when they were in the World with them. For I do believe, that the very looks of those that have been beguiled by their Fellows, I say, their very looks will be a Torment to them; For thereby will the Remembrance of their own Sins be kept (if possible) the fresher on their Consciences, which they committed with them; and also they will wonderfully have the guilt of the others Sins upon them in that they were partly the cause of his committing them, being Instruments in the Hands of the Devil, to draw them in too. And therefore, lest this come to pass, *I pray thee send him to my Father's House.* For if they might not come hither, peradventure my Torment might have some Mitigation; *that is*, If they might be saved, then their Sins will be pardoned, and not so heavily charged on my Soul. But if they do fall into the same place where I am, the Sins that I have caused them to commit, will lye so heavy, not only on their

Soul

but also on mine, that they sink me
eternal Misery, deeper and deeper. *O therefore
send him to my Father's House, to my five Brethren,
and let him testifie to them, lest they come into this
place of Torment.*

These Words being thus understood: What
a Condition doth it shew them to be in then,
that now much delight in being the very Ring-
leaders of their Companions into Sins of all sorts
whatsoever?

While Men live here, if they can be counted
the cunningest in Cheating, the boldest for Ly-
ing, the archest for Whoring, subtillest for Co-
veting, and getting the World: If they can but
cunningly Defraud, Undermine, Cross, and An-
ger, their Neighbours; yea, and hinder them
from the means of Grace, the Gospel of Christ;
they glory in it, take a pride in't, and think
themselves pretty well at ease, and their Minds
are somewhat quiet, being beguiled with Sin.

But Friend, when thou hast lost this Life, and
dost begin to lift up thine Eyes in *Hell*, and
seest what thy Sins have brought thee to; and
not only so, but that thou by thy filthy Sins didst
cause others (Devil-like) to fall into the same
Condemnation with thee: And that one of the
Reasons of their Damnation was this, that thou
didst lead them to the Commission of those
wicked Practices of this World, and the Lusts
thereof. Then, Oh that some Body would
stop them from coming, lest they also come in-
to this place of Torment and be damned as I
am

Sighs from Hell: Or,

How will it Torment me? *Balaam* could be contented to be damned himself, but also must by his wickedness cause others to stumble and fall. The *Scribes* and *Pharisees* could not be content to keep out of Heaven themselves, but they must labour to keep out others too. Therefore theirs is the greater Damnation.

The deceived cannot be content to be deceived himself, but he must labour to deceive others also. The Drunkard cannot be content to go to Hell for his Sins, but he must labour to cause others to fall into the same Furnace with him. But look to your selves, for here will be Damnation upon Damnation, damned for thy own Sins, and damned for thy being partakers with others in their Sins; and damned for being guilty of the *Damnation* of others. O how will the Drunkards cry, for leading their Neighbours into Drunkenness? How will the covetous Person howl, for setting his Neighbour, his Friend, his Brother, his Children and Relations, so wicked an Example? by which he hath not only wronged his own Soul, but also the Souls of others. The Liar, by lying, learned others to lie; the Swearer learned others to swear; The Whoremonger learned others to whore.

Now all these with others of the like sort, will be guilty, not only of their own Damnation of others. I tell you, that some Men have so much been the Authors of the Damnation of others, that I am ready to think, that the Damnation of them will trouble them, as much

their own Damnation. Some men (it is to be feared) at the day of Judgment, will be found to be the Authors of destroying whole Nations. How many Souls do you think, *Balaam* with his deceit, will have to answer for? How many, *Mahomet*? How many the *Pharisees*, that hired the *Soldiers* to say the *Disciples* stole away *Jesus*? Mat. 28. 11, 12, 13, 14, 15. And by that means, stumbled their Brethren to this day: and was one means of binding them from believing the Things of God and *Jesus Christ*, and so the cause of the Damnation of their Brethren to this very day.

How many poor Souls hath *Bonner* to answer for think you? And several filthy blind Priests? How many Souls have they been the means of destroying by their Ignorance and corrupt Doctrine? Preaching, that was no better for their Souls, than Ratsbane to the Body, for filthy *Lucre's* sake. They shall see, that they, many of them, it is to be feared, will have whole Towns to answer for; whole Cities to answer for. Ah Friend, I tell thee, thou that hast taken in hand to Preach to the People, it may be thou hast taken in hand thou canst not tell what; Will it not grieve thee, to see thy whole Parish come bellowing after thee to *Hell*, crying out, This we may thank thee for, this is long of thee, thou didst not teach us the Truth; Thou didst lead us away with Fables, thou wast afraid to tell us of our Sins, lest we should not put Meat fast enough into thy Mouth. O cursed Wretch, that ever thou shouldst beguile us thus, deceive

Sighs from Hell : Or,

thus, flatter us thus ! We would have
out to hear the Word abroad ; but that
didst reprove us ; and also tell us, That
which we see now is the way of God, was
Heresie, and a deceivable Doctrine ; and wast
not contented (blind Guide as thou wert) to
fall into the Ditch thy self, but hast also led us
thither with thee.

I say, look to thy self, lest thou cry out when
it is too late, *Send Lazarus to my People, my
Friends, my Children, my Congregation to whom I
Preached, and beguiled, through my Folly. Send
him to the Town in which I did Preach last, lest I
be the cause of their Damnation. Send him to my
Friends from whence I came, lest I be made to an-
swer for their Souls and mine own too,* Ezek. 33. 1,
2, 3, 4, 5, 6.

O send him therefore, and let him tell them,
and testify unto them, lest they also come into
this place of torment. Consider that ye thus
live in the World, while you are in the Land of
the Living, lest you fall into this Condition. Set
case thou shouldest by thy carriage destroy but a
Soul, but one poor Soul, by one of thy Carriages
or Actions, by thy sinful works ; consider it now,
I say, lest thou be forced to cry, *I pray thee therefore
that thou wouldest send him to my Father's House, for I
have five Brethren, lest he may testify unto them, lest
they also come into this Place of Torment.*

If so, then I shall not only say to the blind guides
look you to your selves and shut out others: No, but
this doth reach unto all those that do not only keep
Souls from Heaven by Preaching, and the like, but
speake

The Groans of a Damn'd Soul.

forth the doom of those that shall any
be instrumental to hinder others from clos-
ing in with Jesus Christ. O what red lines will those
be against all these rich ungodly Landlords, that
to keep under their poor Tenants, that they
dare not go out to hear the Word, for fear their
Rent should be raised, or they turned out of
their Houses? What sayest thou Landlord, will it
not cut thy Soul, when thou shalt see that thou
couldst not be content to miss of Heaven thy
self, but thou must labour to hinder others also?
Will it not give thee an Eternal Wound in thy
Heart, both at Death and Judgment, to be ac-
cused of the ruine of thy Neighbours Soul, thy
Servants Soul, thy Wives Soul, together with the
ruin of thy own? Think on this you drunken,
proud, rich and scornful Landlords, think on
this mad-brained blasphemous Husbands, that
are against the godly and chaste Conversation
of your Wives; also you that hold your Servants
so hard to it, that you will not spare them time
to hear the Word, unless it be where, and when
your Lusts will let you. If you love your own
Souls, your Tenants Souls, your Wives Souls,
your Servants Souls, your Childrens Souls: If
you would not cry, if you would not howl, if
if you would not bear the burden of the ruine of
others for ever; then I beseech you consider this
doleful Story, and labour to avoid the Soul-kill-
ing Torment that this poor Wretch groan-
eth under, when he saith, *I pray thee there-
fore that thou wouldest send him to my Father's
house.*

Sighs from Hell: Or,

For I have five Brethren, that he may testify. Mark, that he testify unto them, lest they also come into this place of Torment.

These Words have still something more in them than I have yet observed from them; there are one or two things more that I shall briefly touch upon, and therefore, Mark, he saith, *That he may testify unto them, &c.* Mark I pray you, and take notice of the Word *Testifie*. He doth not say, and let him go unto them, or speak with, or tell them such and such things. No, but *let him Testifie*, or affirm it constantly, in case any should oppose it. *Let him Testifie to them.* It is the same Word the Scripture useth to set forth the vehemency of Christ his Telling of his Disciples of him that should betray him. *And he Testified, saying, One of you shall betray me.* And *he Testified*, that is, he spake it so as to dash, or overcome any that should have said it shall not be. It is a word that signifies, that in case any should oppose the thing spoken of, yet that the party speaking should still continue constant in his saying. *And he commanded them to Preach, and to testify, that it is he that was ordained of God to be the Judge of Quick and Dead. To testify*, Mark, that is, to be constant, irresistible, undaunted, in case it should be opposed and objected against. So here, let him *testifie to them, lest they come into this place of Torment.*

From whence observe, That it is not an easie matter to perswade them who are in their Sins alive in this World, that they must, and shall

damned if they turn not, and be converted to God, *Let him testify to them*, let him speak confidently, though they frown upon him, or dislike his way of speaking. And how is this truth verified and cleared by the carriages of almost all men now in the World toward them that do preach the Gospel; and shew their own miserable state plainly to them, if they close not with it? If a Man do but indeed labour to convince Sinners of their Sins, and lost condition by nature, though they must be damned if they live and die in that condition, Oh how angry are they at it! Look how he judges, say they, hark how he condemns us; he tells us we must be damn'd if we live and die in this state: We are offended at him, we cannot abide to hear him, or any such as he; we will believe none of them all, but go on in the way we are a going; *Forbear, why shouldst thou be smitten*, said the ungodly King to the Prophet, when he told him of his Sins, 2 Chron. 25. 15, 16.

I say, tell the Drunkard he must be damned if he leaves not his Drunkenness; the Swearer, Lyar, Cheater, Thief, Covetous, Railers, or any ungodly Persons, they must and shall lye in Hell for it, if they die in this condition; they will not believe you, not credit you.

Again, Tell others that there are many in Hell that have lived and died in their conditions, and so are they like to be, if they convert not to Jesus Christ, and be found in him; or that there are others that are more civil and so-

men, who. (although we know that
guilty will not save them) if we do bid
them plainly of the emptiness, and unprofit-
ableness of that, as to the saving of their Souls,
and that God will not accept them, nor love
them, notwithstanding these things, and that
if they intend to be saved, they must be better
provided than with such Righteousness as this;
they will either sling away, and come to hear
no more, or else if they do come, they will
bring such Prejudice with them in their Hearts,
*That the Word Preached shall not profit them, it
being mixed not with Faith, but with Prejudice in
them that hear it, Heb. 4. 1, 2.* Nay, they will
some of them be so full of Anger, that they
will break out and call, even those that speak
the truth, *Hereticks*; yea, and kill them, *Luk.*
4. 25, 26, 27, 28, 29. And why so? Because
they tell them, That if they live in their Sins, that
will damn them; yet if they run and live a righte-
ous Life, according to the holy, and just, and good
Law of God, that will not save them. Yea, because
we tell them plainly, that unless they leave their
Sins and Unrighteousness too, and close in with a
naked Jesus Christ, his Blood and Merits, and what
he hath done, and is now doing for Sinners, they
cannot be saved; and unless they do eat the
Flesh of the Son of Man, and drink his Blood,
they have no life abiding in them; they grieve
presently, and are offended at it (as the *Jews*
were with Christ for speaking the same thing
to them, *Joh. 6. 53, 60.*) and sling away them-
selves, their Souls and all; by quarrelling a-
gainst

the Doctrine of the Son of God, as
they do, though they will not believe
they do; and therefore he that is a Preacher
of the Word, had need, not only tell them,
but testify to them, again and again, that their
Sins, if they continue in them, will Damn
them, and Damn them again. And tell them
again, their living honestly according to the
Law, their paying every one their own, their
living quietly with their Neighbours, their
giving to the poor, their Notion of the Gos-
pel, and saying, they do believe in Christ will
do them no good at the general day of Judg-
ment. Ha Friends! How many of you are
there at this very day, that have been told once
and again of your lost undone condition,
because you want the right, real, and saving
Work of God upon your Souls? I say, hath
not this been told you, yea, *testified* unto you
from time to time, that your state is miserable,
that yet you are never the better, but do still
stand where you did; some in an open ungodly
Life, and some drown'd in a self-conceited
holiness of Christianity? Therefore, for God's
sake, if you love your Souls, consider, and
beg of God for Jesus Christ's sake, that he
would work such a work of Grace in your
Hearts, and give you such a Faith in his Son
Jesus Christ, that you may not only have rest
here, as you think, not only think your State
safe while you live here, as you may be safe in-
deed, not only here, but also when you are
gone, lest you do cry in the anguish and per-
plexity

Signs from Hell: Or,

ity of your Souls; Send one to my companions that have been beguiled by Satan, have been; and so by going on, come into the place of Torment, as I have done.

Again, one thing more is to be observed from these Words, *Let him testify to them, lest they come into this place of Torment.*

Mark, lest they come in, as if he had said, or else they will come into this Place of Torment, as sure as I am here. From whence observe, That though some Souls for do Sin fall into the bottomless Pit of Hell before their Fellows, because they depart this World before them; yet the other abiding in the same course, are as sure to go to the same place as if they were there already. How so? Because they are all condemned together, they have all fallen under the same Law, and have all offended the same Justice, and must for certain, if they die in that condition, drink as deep, if not deeper, of the same destruction. Mark I pray you what the Scriptures say, *He that believeth not, is condemned already,* John 3. 18.

He is condemned as well as they, having broken the same Law with them; if so, then what hinders, but they will partake of the same destruction with them? Only the one hath not the Law yet so executed upon them, because they are here; the other have had the Law executed upon them, they are gone to drink that which they have been brewing, and thou art brewing that in this Life, which thou must certainly drink. The same Law, I say, is in
for

against you both, only he is executed, you art not. Just as if there were a company of Prisoners at the Bar, and all condemned to die; what because they are not all executed in one day, therefore shall they not be executed at all? Yes, the same Law that executed its severity upon the parties now deceased, will for certain be executed upon them that are alive in its appointed time. Even so it is here, we are all condemned by nature; if we close not in with the Grace of God by Jesus Christ, we must and shall be destroyed with the same destruction; *and therefore send him, (saith he) lest, Mark, lest they come into this place of Torment.*

Again, *Send him to my Father's House, and let him testifie to them, lest they come into this place of Torment.* As if he had said, It may be he may prevail with them; it may be he may win upon them, and so they may be kept from hence, from coming into this grievous place of Torment. Observe again, *That there is a possibility of obtaining mercy, if now, I say, now in this day of Grace we turn from our sins to Jesus Christ;* yea, it is more than possible. And therefore for thy encouragement, do thou know for certain, that if thou shalt in this thy day accept of mercy upon God's own Terms, and close with him effectually, God hath promised, yea, made many promises, that thy Soul shall be conducted safe to Glory, and shall for certain escape all the evils that I have told thee of; Ay, and many more than I can imagine. Do but search the Scriptures, and see how full of Con-

Sighs from Hell: Or,

Salvation they are to a poor Soul that is minded
to close in with Jesus Christ. *He that cometh
me, (saith Christ) I will in no wise cast out. Tho
he be an old Sinner, I will in no wise cast him
out; Mark, in no wise, tho he be a great Sinner,
I will in no wise cast him out, if he come to me.
Tho he have slighted me never so many times,
and not regarded the welfare of his own Soul,
yet let him now come to me, and notwithstanding
this, I will in no wise cast him out, nor throw
away his Soul, John 6. 37. Again, saith the
Apostle, Now (mark now,) is the accepted time,
now is the day of their Salvation. Now here is
mercy good store, now God's Heart is open to
Sinners; now he will make you welcome; now
he will receive any Body if they do but come to
Christ. He that comes to me (saith Christ) I will
in no wise cast him out. And why? Because now
is the accepted time, now is the day of Salvation,
2 Cor. 6. 2, 3. As if the Apostle had said, If
you will have mercy, have it now, receive it
now, close in with it now.*

God hath a certain Day to hold out his Grace
to Sinners: Now is the time, now is the day.
'Tis true, there is a day of Damnation, but
this is a day of Salvation. There is a day com-
ing, wherein sinners must cry to the Mountains
to fall on them, to the Hills to cover them from the
Wrath of God; but now, now is the day in which
he doth hold out his Grace. There is a day
coming, in which you will not be admitted to
to have the Priviledge of one drop of Water
to cool your Tongue, if now, I say, if now
you

The Groans of a Damned Soul.

might his Grace and Goodness which is out to you. Ah Friends, consider there now hopes of Mercy, but then there will not; now Christ holds forth Mercy unto you, but then he will not. *Mat. 7. 23.* Now there are his Servants that do beseech you to accept of his Grace, but if thou lose the Opportunity that is put into thine hand, thou thy self mayest beseech hereafter, and no mercy be given thee. *And he cryed and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in Water and cool my Tongue.* And there was none given. Therefore let it never be said of thee, as it will be said of some, *Why is there a price put into the Hand of a Fool, seeing he hath no heart to it: Seeing he hath no heart to make a good use of it? (Prov. 17. 16.)* consider therefore with thy self, and say, *It is better going to Heaven than Hell: It is better to be saved than damned; it is better to be with Saints, than with damned Souls; and to go to God is better than to go to the Devil.*

Therefore seek the Lord while he may be found, and call upon him while he is near; *Isa. 55. 6.* Lest in thy trouble he leave thee to thy self, and say unto thee plainly, *Where I am, thither ye cannot come, Joh. 8. 21.*

O if they that are in Hell might but now again have one such invitation as this, how would they leap for joy? I have thought sometimes should God send but one of his Ministers to the damned in Hell, and give him Commission to Preach the free Love of God in Christ

ended to them, and held out to them
now while it is proffered to them they will
accept of his kindness; O how welcome would
they make this News, if close in with it on any
Terms!

Certainly they would say, we will accept of
Grace on any terms in the World, and thank
you too, tho it cost Life and Limbs to boot;
we will spare no cost nor charge, if mercy may
be had. But poor Souls, while they live here
they will not part from Sin, with Hell-bred
devilish Sin: No, they will rather lose their
Souls, than lose their filthy Sins.

But Friend, thou wilt change thy note before
it be long and cry, *O simple Wretch that I am
that I should damn my Soul by Sin!*

'Tis true, I have had the Gospel Preached to
me, and have been invited in: I have been
preached to, and have been warned of this; but
*how have I hated Instruction, and mine Heart despised
Reproof? I have not obeyed the Voice of my
Teachers, nor inclined mine ear to them that instru-
cted me, Prov. 5. 10, 11.* O therefore, I say,
poor Soul! Is there hope? Then lay thine hand
upon thy mouth, and kiss the dust, and close in
with the Lord Jesus Christ, and make much of
his glorious Mercy; and invite also thy Com-
panions to close in with the same Lord Jesus
Christ, lest one of you do go to *Hell* beforehand,
and expect with grief of Heart your Compani-
ons to come after; and in the mean time, with
anguish of Heart, do sigh and say,

O send him to my Companions, and let him testifie

lest they also come into this place of Torment. Now then from what hath been said, there might many things be spoken by way of Use and Application; But I shall be very brief, and but touch some things, and so wind up.

And first, I shall begin with the sad Condition of those that die out of Christ, and speak something to that.

Secondly, To the latter end of the Parable, which more evidently concerns the Scripture, and speak somewhat to that.

1. Therefore you see, that the first part of the Parable, contains a sad Declaration of the state of one living and dying out of Christ; how that they lose *Heaven* for *Hell*, *God* for the *Devil*, *Light* for *Darkness*, *Joy* for *Sorrow*.

2. How that they have not so much as the least comfort from God, who in the time they live here below, neglect coming to him for Mercy; not so much as one drop of cold Water.

3. That such Souls will repent of their *Folly*, when Repentance will do them no good, or when they shall be past recovery.

4. That all the comfort such Souls are like to have, they have it in this World.

5. That all their groanings and sighs, will not move God to mitigate in the least, his heavy Hand of Vengeance that is upon them, for the Transgressions they have committed against him.

6. That their sad State is irrecoverable, or they must never, (mark) never come out of that Condition.

Sighs from Hell: Or,

7. Their desires will not be heard for ungodly Neighbours.

From these things then, I pray you consider the state of those that die out of Christ Jesus yea, I say, consider their miserable state; and think thus with thy self: Well, if I neglect coming to Christ, I must go to the Devil, and he will not neglect to fetch me away into those intollerable Torments

Think thus with thy self; What, shall I lose a long Heaven for short pleasure; shall I buy the pleasures of this World at so a dear a Rate, as to lose my Soul for the obtaining of that? shall I content my self with a Heaven, that will last no longer than my Life-time? What advantage will these be to me, when the Lord shall separate Soul and Body asunder, and send one to the Grave, the other to *Hell*, and at the Judgment-day, the final Sentence of Eternal Ruin must be past upon me?

1. Consider, That the Profits, Pleasures and Vanities of this World will not last for ever, but the time is coming, yea, just at the doors, when they will give thee the slip, and leave thee in the Sands, and in the Brambles of all that thou hast done.

2. And therefore to prevent this thy dismal State, think thus with thy self. Tis true, I do love my Sins, my Lusts and Pleasures; but what good will they do me at the day of Death and of Judgment? Will my Sins do me good then? Will they be able to help me when I come to fetch my last Breath? What good will my
Profits

do me? And what good will my Vices do, when Death says he will have no nay? What good will all my Companions, Fellow-jeesters, Jeerers, Liars, Drunkards, and all my Wantons do me? Will they help to ease the pains of *Hell*? Will these help to turn the hand of God from inflicting his fierce Anger upon me? Nay, will they not rather cause God to shew me no mercy, to give me no comfort; but rather to thrust me down in the hottest place of *Hell*, where I may swim in Fire and Brimstone.

3. Consider thus with thy self; would I be glad to have all, every one of my Sins to come in against me, to inflame the Justice of God against me? Would I be glad to be bound up in them, as the three Children were bound in their Clothes, and to be as really thrown into the *Fiery Furnace* of the Wrath of Almighty God, as they were into *Nebuchadnezzar's* Fiery Furnace?

4. Consider thus; would I be glad to have all, and every one of the Ten Commandments, to discharge themselves against my Soul? The first saying Damn him, for he hath broken me. The second, saying, Damn him, for he hath broken me, &c.

Consider how terrible this will be, yea more terrible, than if thou shouldest have ten of the biggest Pieces of Ordinance in *England* to be discharged against thy Body, thunder, thunder, one after another! Nay: this would not be comparable to the reports that the Law (for the

reach thereof) will give against thy
those can but *kill* the Body; but these
kill both Body and Soul; and that not for
an Hour, a Day, a Month or a Year, but they
will condemn thee forever.

Mark, it is for ever, for ever. It is into ever-
lasting Damnation, *eternal* Destruction, *eternal*
Wrath and Displeasure from God, *eternal* gnaw-
ings of Conscience, *eternal* Continuance with
Devils.

O consider, it may be the thought of seeing
the *Devil*, doth now make thine Hair to stand
right upon thy Head. O but this, to be damned,
to be among all the *Devils*, and that not only
for a time, as I said before, but for ever, to *all*
Eternity!

This is *wonderfully miserable, ever miserable*;
that no Tongue of Man, no nor of *Angels*, is
able to express it.

5. Consider much with thy self, not only my sins
against the Law will be laid to my charge, but
also the sins I have committed in slighting the Gos-
pel, the glorious Gospel: These also must come
with a Voice against me. As thus, Nay, he is
worthy to be Damned, for he rejected the Gos-
pel, he slighted the free Grace of God tendred in
the Gospel How many times wast thou (dam-
ned Wretch) invited, intreated, beseeched to
come to Christ, to accept of Mercy, that thou
mightest have Heaven, thy Sins pardoned, thy
Soul saved, thy Body and Soul glorified, and
all this for nothing but the acceptance, and
through Faith forsaking those Imps of Satan,
which

by their embracements have drawn
ward toward the Gulf of God's *Eternal*
pleasure?

How often didst thou read the Promises, yea
the free Promises of the common Salvation?
How oft didst thou read the sweet Counsels
and Admonitions of the Gospel, to accept of
the Grace of God? But thou wouldest not, thou
regardest it not, thou didst slight all.

2. As I would have thee to consider the sad
and woful state of those that die out of Christ,
and are past all recovery, so would I have thee
consider the many Mercies and Priviledges thou
enjoyest above some (peradventure) of thy Com-
panions that are departed to their proper place.

As first, Consider, thou hast still the thread of
of thy Life lengthned, which for thy Sins might
seven years ago, or more, have been cut asun-
der, and thou have dropped down amongst the
Flames.

2. Consider, the terms of Reconciliation by Faith
in Christ, are still proffered unto thee, and thou
invited, yea intreated to accept of 'em.

3. Consider, the Terms of Reconciliation are
but (bear with me, tho I say but) only to be-
lieve in Jesus Christ, with Faith that purifies
the Heart, and enables thy Soul to feed on him
effectually, and be saved from this sad state.

4. Consider, the time of thy Departure is at
hand, and the time is uncertain, and also that for
ought, thou knowest, the day of Grace may be
past to thee before thou diest, not lasting so
long as the uncertain Life in this World. And

Sighs from Hell: Or,

10, then know for certain, that thou art sure to be damned, as if thou wert in Hell ready; if thou convert not in the mean while.

5. Consider, it may be some of thy Friends are giving all diligence to make their Calling and Election sure, being resolved for Heaven, and thou thy self endeavourest as fast to make sure of Hell, as if resolved to have it; and together with this, consider how it will grieve thee, that while thou wert making sure of Hell, thy Friends were making sure of Heaven; but more of this by and by.

6. Consider, what a sad Reflection this will have on thy Soul, to see thy Friends in Heaven, and thy self in *Hell*; thy Father in Heaven, and thou in Hell; thy Mother in Heaven, and thou in Hell; thy Brother, thy Sister, thy Children in Heaven, and thou in Hell. As Christ said to the *Jews* of their Relations according to the Flesh, so may I say to thee concerning thy Friends *There shall be weeping and wailing and gnashing of Teeth*, when you shall see your Fathers and Mothers, Brethern and Sisters, Husbands and Wives, Children and Kinsfolk, with your Friends and Neighbours in the Kingdom of Heaven, *and thou thy self thrust out*, Luke 13. 27, 28, 29.

But again, because I would not only tell thee of the damnable State of those that die out of Christ, but also perswade thee to take hold of Life, and go to Heaven, take notice of these following things.

1. Consider, that whatever thou canst do, as to thy Acceptance with God, is not worth the

The Groans of Damned Soul.

dirt of thy Shoes, but is *all as menstruous*
gs, Isa. 64. 6.

2. Consider, that all the Conditions of the new Covenant (as to Salvation) are and have been compleatly fulfilled by the Lord Jesus Christ, and that for Sinners.

3. Consider, That the Lord calls to thee, for to receive whatsoever Christ hath done, and that on free-cost, *Rev. 22. 17.*

4. Consider, That thou canst not honour God, more than to close in with his proffers of Grace, Mercy, and Pardon of sin; *Rom. 4.*

Again, That which will add to all the rest, Thou shalt have the very Mercy of God, the Blood of Christ, the Preachers of the Word, together with every Sermon; all the Promises, Invitations, Exhortations, and all the Counsels and Threatnings of the Blessed Word of God; Thou shalt have all thy Thoughts Words and Actions, together with all thy Food, thy Rayment, thy Sleep, thy Goods, and also all Hours, Days, Weeks, Months and Years, together with whatsoever else God hath given thee; I say thy abuse of all these shall come up in Judgment against thy Soul. For God will reckon with thee *for every thing, whether it be good or bad, Eccl. 12. 14.*

5. Nay, further, it is so unreasonable a thing for a Sinner to refuse the Gospel, that the very Devils themselves will come in against thee, as well as *Sodom*, that damned Crue: May not they, I say, come in against thee, and say, O thou impie man! O vile Wretch! that had not so much

Thy care of thy Soul, thy precious Soul, the Beast hath of his Young, or the Dog of his very Bone that lieth before him. Was thy Soul worth so much, and didst thou so little regard it? Were the Thunder-claps of the Law so terrible, and didst thou so slight them? Besides, was the Gospel so freely, so frequently, so fully tendered to thee and yet hast thou rejected all these things?

Hast thou valued Sin at a higher rate than thy Soul? Than God, Christ, Angels, Saints, and Communion with them in Eternal Blessedness and Glory? Wast thou not told of Hell-fire, those intolerable Flames? Didst thou never hear of those intolerable Roarings of the Damned Ones that are therein? Didst thou never hear or read that doleful saying in the 16th of *Luke*, how the sinful Man cries out among the Flames, *One drop of water to cool my Tongue?* Thus I say may the very Devils, being ready to go with thee into the Burning Furnace of Fire and Brimstone, tho not for Sins of so high a nature as thine, trembling say, O that Christ had died for Devils, as he died for Man! And, Oh that the Gospel had been preached to us, as it hath been to thee! How would we have Laboured to have closed in with it? But wo be to us, for we might never have it proffered; no, not in the least, tho we would have been glad of it. But you, you have had it proffered, preached and proclaimed unto you *Prov. 8. 4.* Besides, you have been intreated, and beseeched to accept of it, but you would not. O simple
Fools!

That might have escaped Wrath, Vengeance, Hell-Fire, and that to all Eternity, and no heart at all to do it.

6. May not the Messengers of Jesus Christ also come in with a shrill and terrible Note against thy Soul, when thou standest at the Bar of God's Justice, saying, Nay, Thou ungodly One, how often hast thou been forewarned of this Day? Did we not sound an Alarm in thine Ears, by the Trumpet of God's Word day after day? How often didst thou hear us tell thee of these things! Did we not tell thee, Sin would damn thy Soul? Did we not tell thee, that without Conversion, there was no Salvation? Did we not tell thee, that they who loved their Sins, should be damned at this dark and gloomy Day (as thou art like to be?) Yea, did we not tell thee, that God out of his Love to Sinners, sent Christ to die for them, that they might (by coming to him) be saved? Did not we tell thee of these things? Did we not run, ride, labour, and strive abundantly (if it might have been) for the good of thy Soul, (tho now a damned Soul?) Did we not venture our Goods, our Names, our Lives? Yea, did we not even kill our selves with our earnest intreatings of thee to consider of thine Estate, and by Christ to escape this dreadful day? O sad doom! When thou shalt be forced full fore against thy will, to fall under the Truth of this Judgment, saying *O how have I hated Instruction, and how hath my heart despised Reproof?* (for indeed) *I have not obeyed the Voice of my Teachers, nor inclined*
mine

Sighs from Hell: Or,

Give Ear to them that instructed me, Prov.
11, 12, 13.

7. May not thy Father, thy Mother, thy Brother, thy Sister, thy Friend, &c. appear with gladness against thee at the terrible day? Saying, Oh thou silly Wretch! How rightly hath God met with thee? O how righteously doth his Sentence pass upon thee? Remember, thou wouldest not be ruled; nor perswaded in thy Life-time: As thou didst not care for us and our Admonitions then, so neither do we care for thy Ruin, Terror, and Damnation now. No, but we will stand on God's side in sentencing of thee to that Portion which the Devils must be partakers of. *The Righteous shall rejoyce when he seeth the vengeance, he shall wash his foot in the blood of the wicked, Psal. 5. 8, 10.* O sad! it is enough to make Mountains tremble, and the Rocks rend in pieces, to hear this doleful sound. Consider these things, and if thou wouldst be loath to be in this condition, then have a care of living in sin now. How loath wilt thou be to be thrust away from the Gates of Heaven? And how loath wilt thou be to be deprived of the Mercy of God?

How unwillingly wilt thou set foot forward towards the Lake of Fire; Never did Malefactor so unwillingly turn off the Ladder, when the Halter was about his Neck, as thou wilt turn from God to the Devil, from Heaven to Hell, when the Sentence is passed upon thy Soul.

Oh how wilt thou sigh and groan! How willingly wouldst thou hide thy self, and run away from Justice? But alas! As it is with them that

The Groans of Damned Soul.

on the Ladder ready to be executed, so
I will be with thee. They would fain run away,
but there are many Harlbard-men to stay them :
And so the Angels of God will beset thee round, I
say, round on every side ; so that thou mayest in-
deed look, but run thou canst not: *Thou mayst*
wish thyself under some great Rock or Mountain, Rev.
6. 15, 16. But how to get under, thou knowest not.

Oh how unwilling wilt thou be to let thy Fa-
ther go to Heaven without thee ? thy Mother or
Friends, &c. go to Heaven without thee ? How
willingly wouldst thou hang on them, and not
let them go ? O Father ! Cannot you help me ?
Mother, cannot you do me some good ? O how
loath am I to Burn and Fry in Hell, while you
are Singing in Heaven ? But alas, the Father,
Mother, or Friends reject them, slight them, and
turn their Backs upon them, saying, *You would*
have none of Heaven in your Life-time, therefore
you shall have none of it now : You slighted our Coun-
sels then, and we slight your Tears, Cries and
Condition now. What sayest thou Sinner ? Will
not this perswade thine Heart, nor make thee
bethink thy self ? This is now before thou fall
into that dreadful place, that fiery Furnace. But
O consider how dreadful the place it self, the
Devils themselves, the Fire it self will be ! And
this at the end of all, here thou must lye for e-
ver, here thou must fry for ever, and for ever. This
will be more to thee, than any Man with Tongue
can express, or with Pen can write : There is none
that can, I say, by the ten Thousandth part, dis-
cover the State and Condition of such a Soul.

shall conclude this then with a few Considerations of Encouragement.

1. Consider, (for I would fain have thee comforted in Sinner) that there is way made by Jesus Christ for them that are under the Curse of God, to come to this comfortable and blessed State of *Lazarus*, I was speaking of. See *Ephes.*

2.

2. Consider, What pains Christ Jesus took for the Ransoming of thy Soul from all the Curses, Thunder-claps, and Tempests of the Law; from all the intolerable Flames of Hell; from that Soul-sinking appearance of thy Person, (on the Left hand) before the Judgment-Seat of Christ Jesus, from everlasting Fellowship, with innumerable Companies of Yelling, and Soul-amazing Devils. I say, consider what Pains the Lord Jesus Christ took in bringing in Redemption for Sinners, from these things.

1. In that, *Though he were rich, yet he became poor, that thou, through his poverty, might be made rich*, 2 Cor. 8. 9. He laid aside his Glory, Joh. 17. and became a Servant, Phil. 2. He left the company of Angels, and incountred with the Devil, Luk. 4. Mat. 4. He left Heaven's ease for a time, to lye upon hard Mountains, Joh. 8. In a Word, he became poorer than they that go with Flail and Rake; yea, than the very Birds or Foxes, and all to do thee good. Besides, consider a little of these unspeakable and intolerable Slightings and Rejections, and the manifold Abuses that came from Men up-

The Groans of a Damn'd Soul.

How he was falsely accused, being
et, harmless, and undefiled Lamb. How
was undervalued, so that a Murtherer was
counted less worthy of Condemnations than
he. Besides, how they mocked him, spit on
him, beat him over the Head with Staves, had
the Hair pluck'd from his Cheeks. *I gave my Back
to the Smiters, (saith he) and my Cheeks to them
that pluck'd off the Hair; I hid not my Face from
shame and spitting.* His Head crown'd with Thorns,
his Hands pierced with Nails, and his Side with
a Spear; together, with how they used him,
Scourged him, and so miserably misusing him,
that they had even spent him in a great measure
before they did Crucifie him. Insomuch, that
there was another fain to carry his Cross.

Again, not only this, but lay to heart a lit-
tle what he receiv'd from GOD his dear Fa-
ther, though he were his dear and tender Son,
First, in that he did reckon him the greatest
Sinner and Rebel in the World: For he laid
the Sins of Thousands, and Ten Thousands,
and Thousand of Thousands of Sinners to his
charge, *Isa. 53.* And caused him to drink the
terrible Cup that was due to them all: And
not only so, but did delight in so doing: *For it
pleased the Lord to bruise him.* God dealt indeed
with his Son, as *Abraham* would have dealt
with *Isaac*, ay, and more terribly by Ten Thou-
sand parts. For he did not only tear his Body
like a Lyon, but made his Soul an Offering for
Sin. And this was not done feignedly, but
really (for Justice call'd for it, he standing in
the

room of Sinners) witness that horrible unspeakable Agony that fell on him sud-
in the Garden, as if all the Vials of God's
speakable scalding Vengeance had been cast up-
on him all at once, and all the Devils in Hell
had been broken loose from thence at once to
destroy him, and that for ever; insomuch, that
the very pangs of Death seized upon him in
the same hour. For, saith he, *My Soul is ex-
ceeding sorrowful and amazed, even unto Death,*
Mark 14. 33, 34.

Witness also that strange kind of Sweat, that
trickled down his most blessed Face, where it
is said; *And he Sweat, as it were great drops or
clodders of Blood, trickling down to the ground.*
O Lord Jesus! What a Load didst thou carry?
What a Burthen didst thou bear of the sins of
the World, and the Wrath of God? O thou
that didst not only bleed at Nose and Mouth,
with the pressure that lay upon thee, but thou
wast so pressed, so loaden, that the pure Blood
gushed through the flesh and skin, and so ran
trickling down to the ground. *And his Sweat
was as it were great drops of Blood, trickling or
falling down to the ground,* Luke 22. 44. Canst
thou read this, O thou wicked sinner, and yet
go on in sin? Canst thou think of this, and de-
fer Repentance one hour longer? O heart of
Flint! yea, harder. O miserable Wretch!
What place in Hell will be hot enough for thee
to have thy Soul put into, if thou shalt persist,
or go on still to add Iniquity to Iniquity.

Besides, his Soul went down to Hell, *Psal.*

Acts 2. 31. and his Body to the Buriall
the Grave. And had Hell, Death or the
Devil, been strong enough to hold him, then
he had suffered the Vengeance of Eternal Fire
to all Eternity. But, O Blessed Jesus! How
didst thou discover thy Love to Man in thy
thus suffering? And, O God the Father! How
didst thou also declare the purity, and exactness
of thy Justice, in that, tho it was thine only,
holy, innocent, harmless, and undefiled Son
Jesus, that did take on him our Nature, and
represent our Persons, answering for our sins,
instead of our selves: Thou didst so wonderful-
ly pour out thy wrath upon him, to the mak-
ing of him cry out, *My God, my God, why hast
thou forsaken me?* And, O Lord Jesus! What
a glorious Conquest hast thou made over the
Enemies of our Souls, even Wrath, Sin, Death,
Hell and Devils, in that thou didst wring thy
self from under the Power of them all? And
not only so, but hast led them Captive which
would have led us Captive; and also hast re-
ceived for us that glorious and unspeakable In-
heritance, *That Eye hath not seen, nor Ear heard,
neither hath it entred into the Heart of Man to
conceive.* And also hast given Them some dis-
covery thereof through thy Spirit.

And now Sinner, together with this, con-
sider,

Fourthly, That though Jesus Christ hath done
all these things for Sinners, yet the Devils make
it their whole Work, and continual Study,
how they may keep thee and others from en-
joying

joying of these Blessed Priviledges, than
been thus obtained from Sinners, by this
Jesus. He labours, I say,

First, To keep thee ignorant of thy State
Nature.

Secondly, To harden thy Heart against the
ways of God.

Thirdly, To inflame thy Heart with love to
Sin and the ways of Darknes.

And *Fourthly*, To get thee to continue here-
in. For that is the way, he knows, to get thee
to be a partaker with him of flaming Hell-fire,
even the same that he himself is fallen into; to-
gether with the rest of the wicked World by
reason of Sin: Look to it therefore.

But now, in the next place, a Word of
Encouragement to you that are the Saints of the
Lord.

1. Consider what an happy State thou art in,
that hast gotten the Faith of the Lord Jesus in-
to thy Soul. (But be sure thou have it) I say,
how safe, how sure, how happy art thou! For
when others go to Hell, thou must go to Hea-
ven; when others go to the Devil, thou must
go to God; when as others go to Prison, thou
must be set at Liberty, at Ease, and at Free-
dom; when others must roar for sorrow of
Heart, then thou shalt also sing for the joy of
Heart.

Secondly, Consider thou must have all thy
well-spent Life to follow thee, instead of all
thy Sins, and the glorious Blessings of the Gos-
pel, instead of the dreadful Curses and Con-
demnation.

utions of the Law ; the blessing of the
Instead of a fiery Sentence from the Judge.
Thirdly, Let Dissolution come when it will,
can do thee no harm ; for it will be but only
a passage out of a Prison into a Palace ; out of
a Sea of Troubles into an Haven of Rest ; out of
a Croud of Enemies, to an innumerable Com-
pany of true, loving and faithful Friends ; out
of Shame, Reproach and Contempt, into ex-
ceeding great and Eternal Glory. For death
shall not hurt thee with his Sting, nor bite thee
with his Soul-murdering Teeth, but shall be a
welcome Guest to thee, even to thy Soul, in
that it is set to free thee from thy Troubles
which thou art in whilst here in this World,
dwelling in the Tabernacle of Clay.

Fourthly, consider, However it goes with
Friends and Relations, yet it will go well with
thee, *Ecc. 8. 12.*

However it goes with the Wicked, yet I
know ; Mark, yet I know, (saith he) that it
shall go well with them that fear the Lord, that
fear before him.

And therefore let this in the first place cause
thee chearfully to exercise thy patience under
all the Calamities, Crosses, Troubles and
Afflictions that may come upon thee ; and by
patient Continuance in welldoing, to commit
both thy self, and thine Affairs and Actions into
the hands of God, thorough Jesus Christ, as to a
faithful Creator, who is true in his Word, and
loveth to give unto thee whatsoever he hath
promised to thee.

And therefore to incourage thee, while thou art here with comfort, to hold on for all thy Crosses in this thy Journey, be much in considering the place that thou must go into, as soon as dissolution comes.

It must be into Heaven, to God the Judge of all, to an innumerable Company of Angels, to the Spirits of just men made perfect, to the General Assembly and Church of the first born, whose names are written in Heaven, and to Jesus (to the Redeemer) who is the Mediator of the New Covenant, and to the Blood of Sprinkling, that speaks better things for thee than *Abel's* did for *Cain*, Heb. 11. 22, 23, 24.

3. Consider, That when the time of the dead that they shall be raised is come, then shall thy Body be raised out of the Grave, and be glorified, and be made like to Jesus Christ *Phil. 3. 21.* O Excellent Condition!

4. When Jesus Christ shall sit on the Throne of his Glory, you shall also sit with him, even when he shall sit on the Throne of his Glory. O will not this be glorious, that when Thousands, and Thousands of Thousands shall be arraigned before the Judgment-Seat of Christ then for them to sit with him upon the Throne together with him to pass the Sentence upon the ungodly, 1 *Cor. 6. 2, 3.* Will it not be glorious to enjoy those things that Eye hath not seen, nor Ear heard, neither hath entred into the Heart of Man to conceive?

Will it not be glorious to have this Sentence
Come ye blessed of my Father, inherit the Kingdom
prepared

and for you before the Foundation of the World.
 Will it not be glorious to enter then with the Angels and Saints into that glorious Kingdom? Will it not be glorious for thee to be in Glory with them, while others are in unutterable Torments? O then! How will it comfort thee to see thou hast not lost that Glory; to think that the Devil hath not got thy Soul, that thy Soul should be saved, and that not from a little, but a great exceeding danger; not with a little, but a great Salvation. O therefore let the Saints be joyful in Glory, let them triumph over all their Enemies. Let them begin to sing Heaven upon Earth, triumph before they come to Glory, even when they are in the midst of their Enemies, *For this Honour shall all his Saints have*, Psal. 149. 6, 7, 8, 9.

Verse 29. *Abraham said unto him, They have Moses and the Prophets, let them hear them.*

IN the Verses foregoing, you see there is a discovery of the lamentable State of the poor Soul that dies out of Christ, and the special Favour of God. And also, how little the glorious God of Heaven doth regard, and take notice of their most miserable Condition.

Now in this Verse, he doth magnifie the words which were spoken to the People by the Prophets and Apostles, *They have Moses and the Prophets, let them hear them.* As if he should say, thou askest me, that I should send *Lazarus* back again into the World to preach to them that live there, that they might escape that doleful place that thou art in: What needs that? Have

Why not *Moses* and the *Prophets* ;
why not had my *Ministers* and *Servants*
unto them and coming as from me ? I sent *Elijah*
and *Noah*, *Moses* and *Samuel* ; I sent *David*,
Isaiah, *Jeremiah*, *Ezekiel*, *Daniel*, *Hosea*, and the
rest of the *Prophets*, together with *Peter*, *Paul*,
John, *Matthew*, *James*, *Jude*, with the rest ; *Let*
them hear them. What they have spoken by
Divine Inspiration I will own, whether it be
for the Damnation of those that reject, or the
saving of them that receive their Doctrine. And
therefore, what need have they that one should
be sent unto them in another way ? They have
Moses, and the *Prophets*, *Let them hear them* ; *Let*
them receive their Word, close in with the
Doctrine declared by them. I shall not at this
time speak any thing to that Word (*Abraham*)
having touched upon it already ; but shall tell
you what is to be understood by these Words,
They have Moses and the Prophets, let them hear
them. The things that I shall observe from hence
are these, 1. That the Scriptures spoken by the
Holy Men of God, are a sufficient Rule to in-
struct to Salvation, them that do assuredly be-
lieve and close in with what they hold forth.
They have Moses and the Prophets, let them hear
them. That is, if they would escape that dole-
ful place, and be saved indeed from the intoller-
able Pains of Hell fire, as they desire ; they have
that which is sufficient to counsel them, *The*
have Moses and the Prophets ; let them be instruct-
ed by them, *Let them hear them*, 2 Tim. 3. 16
17. For all Scripture is given by inspiration of God

profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness; why? that the Man of God may be perfect, thoroughly furnished to every good Work.

Do but mark these Words, *All Scripture is profitable: All; take it where you will, and in what place you will: All is profitable:* For what? *That the Man of God, or he that is bound for Heaven would instruct others in their progress thither.*

It is profitable to instruct him, in case he be ignorant; to reprove him, in case he transgress; to correct him, if he hath need of it; to confirm him, if he be wavering. It is profitable for Doctrine, and all this in a very righteous way, that the poor Soul may not only be helped, but thoroughly furnished, not only to some, but to all good Works. And when *Paul* would counsel *Timothy*, to stick close to the things that are sound and sure, presently he puts him upon the Scriptures, saying, *Thou hast from a Child known the Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus.* The Scripture holds forth God's Mind and Will, of his Love and Mercy towards Man, and also the Creatures carriage towards him from first to last; so if thou wouldst know the Love of God in Christ to Sinners, *Then search the Scriptures, for they are they that testify of him.*

Wouldst thou know what thou art, and what is in thy Heart? Then search the Scriptures and see what's written in them, *Rom. 3. from 9 to 18. Rom. 1. 19, 30, 31. Jer. 17. 9. Gen. 6. 5. Chap. 8. 21. Eph. 4. 18.* with many others.

the Scriptures, I say they are able to
Man perfect instruction into any of the things
God necessary to Faith and Godliness, if he ha
but an honest Heart, seriously to weigh and pou
der the several things contained in them. As to
Instance in things more particular for the further
clearing up of this; And first, if we come to the
Creation of the World.

Wouldst thou know somewhat concerning
that; Then read *Gen.* 1, and 2 Chapters, and
compare them with *Psal.* 33. at the 6. Also *Isa.*
66. 2. *Prov.* 8. Towards the end.

Wouldst thou know whether he made them of
something or nothing? Read *Heb.* 11. 3.

Wouldst thou know whether he put forth any
labour in making them, as we do in making
things? Read *Psal.* 33. 2.

If thou wouldst know whether Man was made
by God corrupt or upright, read *Eccles.* 7. 26.
Gen. 1. 10, 18, 25, 31.

Wouldst thou where God did place Man af
ter he had made him? Read *Gen.* 2. 15.

Wouldst thou know whether that Man did
live there all this time or not? Then read *Gen.*
3. 23, 24.

If thou wouldst know whether Man be still in
that state by nature, that God did place him in;
Then read *Eccl.* 7. 26. and compare it with *Rom.*
5. 16. and *Eph.* 2. 1, 2, 3. *God made Man Upright,*
but he hath sought out many Inventions.

If thou wouldst know whether Man were first
beguiled, or the Woman, that God made an
help

set for him, read *Gen.* 3. 6. and compare

1 *Tim.* 2. 14.

Wouldst thou know whether God looked upon
Adam's eating the forbidden Tree, to be sin or
no? Read *Rom.* 5. 12, 13, 14, 15. and compare
it with *Gen.* 3. 17.

Wouldst thou know whether it were the De-
vil who beguiled them, or whether it was a
natural Serpent, such as do haunt the desolate
places? Read *Gen.* 3. 12. with *Rev.* 20. 1, 2, 3.

Wouldst thou know whether that sin be im-
puted to us? Read *Rom.* 5. 12, 13, 14, 15. and
compare it with *Eph.* 2. 2.

Wouldst thou know whether Man was curs-
ed for his sin? Read *Gal.* 3. 10. *Rom.* 5. 15.

Wouldst thou know whether the Curse did
fall on Man, or on the whole Creation with
him? Compare *Gen.* 3. 7. with *Rom.* 8. 20, 21,
22.

Wouldst thou know whether Man be defiled
in every part of him, by the sin he hath com-
mitted? Then read *Isa.* 1. 6.

Wouldst thou know Man's Inclination so
soon as he is born? Read *Psal.* 58. 3. *The Wick-
ed are estranged from the Womb, they go astray so
soon as they be born.*

Wouldst thou know whether Man once fal-
len from God by Transgression, can recover
himself by all he can do? Then read *Rom.* 3. 20.
23.

Wouldst thou know whether it be the de-
sire of the Heart of Man by Nature, to follow

God in his own way or no? compare *Gen.* 1. 26. and *Gen.* 8. 21. with *Hos.* 11. 7.

Wouldst thou know how Gods Heart is affected towards Man before the World began? compare *Eph.* 1. 4. with 2 *Tim.* 1. 9.

Wouldst thou know whether sin were sufficient to draw Gods Love from his Creatures? compare *Jer.* 3. 7. and *Micah* 7. 18. with *Rom.* 5. 6, 7, 8.

Wouldst thou know whether Gods Love did still abide towards his Creatures for any thing they could do to make him amends? then read *Deut.* 11. 5, 6, 7, 8.

Wouldst thou know how God cou'd still love his Creatures, and do his Justice no wrong? read *Rom.* 3. 24, 25, 26. *Being justified freely by his Grace, through the redemption that is in Christ Jesus, whom God hath sent forth to be a Propitiation for Sin, through Faith in his Blood, to declare his righteousness for the Remission of Sins that are past, through the forbearance of God. To declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus*

That is, God having his Justice satisfied in the Blood, and Righteousness, and Death of his own Son Jesus Christ for the Sins of poor Sinners, he can now save them that come to him, though never so great Sinners, and do his Justice no wrong, because it hath had a full and compleat satisfaction given it by that Blood, 1 *Joh.* 2. 7, 8.

Wouldst thou know who he was, and what he was, that did out of his Love die for Sinners, then

Compare *Joh. 3. 16, 17. Rom. 5. 8.*

5. 6.

Wouldst thou know whether this Saviour had Body of Flesh and Bones, before the World was, or took it from the Virgin *Mary*? then read *Gal. 4. 4.*

Wouldst thou know, whether he did in that Body bear all our Sins, and where? then read *1 Pet. 2. 4. Who bare our Sins in his own Body on the Tree.*

Wouldst thou know, whether he did rise again after he was Crucified, with the very same Body? then read *Luke 24. at ver. 38, 39, 40, 41.*

Wouldst thou know whether he did eat or drink with his Disciples after he arose out of the Grave? then read *Luke 24. 42. and Acts 10. 41.*

If thou wouldst be perswaded of the Truth of this, that that very Body is now above the Clouds and Stars, read *Acts 1. 9, 10, 11. and Luke 24. toward the end.*

If thou wouldst know, that the *Quakers* hold an Error, that say the Body of Christ is within them; consider the same Scripture.

Wouldst thou know what that Christ that died for Sinners, is doing in that place whither he is gone? then read *Heb. 7. 24.*

Wouldst thou know who shall have Life by him, read *1 Tim. 1. 14, 15. & Rom. 5. 6, 7, 8.* which say, Christ died for Sinners, for the ungodly.

Wouldst thou know whether they that live and die in their Sins, shall go to Heaven or not? Then read *1 Cor. 6. 10. Rev. 21. 8, 27.*

8
faith, *They shall have their part in the tree of life, and they shall burn with Fire and Brimstone.*

Wouldst thou know whether Man's Obedience will obtain that Christ should die for them, or save them? Then read *Mark 2. 17. Rom. 5. 7.*

Wouldst thou know whether Righteousness, Justification and Sanctification do come through the vertue of Christ's Blood? Compare *Rom. 5. 9.* with *Heb. 12. 12.*

Wouldst thou know whether a natural man can abstain from the outward Act of Sin against the Law, meerly by a principle of Nature? Then compare well *Rom. 2. 14.* with *Phil. 3. 6.*

Wouldst thou know whether a Man by Nature may know something of the invisible Things of God? Compare seriously *Rom. 1. 20, 21.* with *Rom. 2. 14, 15.*

Wouldst thou know how far a Man may go on in a Profession of the Gospel, and yet fall away? Then read *Heb. 6. 4, 5, 6. They may taste the good Word of God, and the Powers of the World to come. They may taste the Heavenly Gift, and be partakers of the Holy Ghost, and yet so fall as never to be recovered, or renewed again unto Repentance: See also Luke 13.*

Wouldst thou know how hard it is to go to Heaven? Read *Mat. 7. 13, 14. Luke 13. 24.*

Wouldst thou know whether a Man by nature be a Friend to God, or an Enemy? Then Read *Rom. 5. 11. Col. 1. 21.*

Wouldst thou know what, or who they are that shall go to Heaven? Then read *John 3. 3, 5, 7.* and *2 Cor. 5. 17.* Also thou wouldst know

what a sad thing it is for any to
turn Backs upon the Gospel of Jesus Christ.
Then read *Heb.* 10. 28, 29, and *Mark* 16. 16.
Wouldst thou know what is the Wages of
Sin? Then read *Rom.* 6. 23.

Wouldst thou know whither those do go,
that die unconverted to the Faith of Christ? Then
read *Psal.* 9. 17. and *Isa.* 14. 9.

Reader, here might I spend many Sheets of
Paper, yea, I might upon this subject, write a
very great Book, but I shall now forbear, desiring
thee to be very conversant in the Scriptures, *for*
they are they that will testifie of Jesus Christ, John 5.
39. The *Bereans* were counted Noble upon this
account; *These were more Noble than those of*
Thessalonica, in that they received the Word with
all readiness of mind; and searched the Scriptures
daily, &c. *Acts* 17. 11. But here let me give thee
one caution, that is, have a care that thou do
not satisfie thy self with a bare search of them,
without a real applicattion of him whom they
testifie of to thy Soul, lest instead of faring bet-
ter for thy doing this work, thou dost fare a
great deal the worse, and thy condemnation be
very much heightned, in that, tho thou didst read
so often the sad state of those that die in sin, and
the glorious estate of them that close in with
Christ, yet thou thy self shouldst be such a Fool
as to lose Jesus Christ, notwithstanding thy hear-
ing, and reading so plentifully of him.

They have Moies and the Prophets, let them hear
them.]

As if he should say, what need have they, that

Should be sent to them from the dead? they not *Moses* and the *Prophets*? Hath not *Moses* told them the danger of living in Sin? *Deut.* 27. from *ver.* 15. to *ver.* 26. And *chap.* 28. 15, 16, 17, 18, 19, 20 &c. in the end of the Chapter: Also *chap.* 29. 18, 19, 20, 21. Hath he not there told them, what a sad state these Persons are in, that deceive themselves with the deceit of their Hearts, saying, They shall have peace though they follow their Sins, in these Words; *And when he heareth the words of this Curse, he blesteth himself in his Heart, saying, I shall have peace tho I go on, or walk in the imagination of my Heart, to add drunkenness to thirst. The Lord will not spare that man, but then the Anger of the Lord, and his Jealousy shall smock against him, and all the Curses that are written in this Book shall lie upon him: and the Lord shall blot out his Name from under Heaven.*

Again, did not *Moses* write of the Saviour that was to come afterwards into the World? *Deut.* 18. 18. Nay, have not all the *Prophets* from *Samuel*, with all those that follow after, prophesied, and foretold these things? Therefore what need have they that I should work such a Miracle, as to send one from the dead unto them? *They have Moses and the Prophets, let them hear them.*

From whence observe again, That God doth honour the writings of *Moses* and the *Prophets*, as much, nay more, than if one should rise from the dead: Should not a people seek unto their God? What, seek for the Living among the dead? To the Law, and to the Testimonies, (saith God) if they speak not according to this Word, it is because there

light in them, Isa. 8. 19, 20. And let me
 you plainly, I do believe that the Devil knows
 full well, which makes him labour to beget
 the hearts of his Disciples and followers, light
 thoughts of them; and doth perswade them, that
 even a motion from their own beguiled Conscience,
 or from his own wicked Spirit, is to be
 observed, and obeyed before them: When the
 very Apostle of Jesus Christ, tho he heard a Voice
 from the excellent Glory, saying *This is my Be-
 loved Son*, &c. Yet writing to the Churches, he
 commends the writings of the *Prophets* before
 it, saying, *We have also a more sure Word of the
 Prophets, unto which ye do well to take heed*, &c. 2.
 Pet. 1. 17, 18, 19. Now if thou doubtest whe-
 ther in that place be meant the *Scriptures*, the
 words of the *Prophets* or no; read but the next
 Verse, where he addeth for a certain Confirmation
 thereof, these Words: *Knowing this first,*
that there is no Prophecy of the Scriptures, of any
private Interpretation: for Prophecy came not in old
Time by the will of Man, but holy Men of God spake
as they were moved by the Holy Ghost,

And therefore, what a sad thing is it for those
 that go about to disown the *Scriptures*! I tell
 you however they may slight them now, yet
 when they come into Hell, they will see their
 folly: *They have Moses and the Prophets, let them*
bear them.]

Further, who are they that are so tossed to
 and fro, with the several Winds of Doctrine
 that have been broached in these days, but such
 for the most part, as have had a light Esteem of
 the

Scriptures; for the ground of Error (Christ faith) is because they know not the Truth. *Mark* 12. 24. And indeed, it is just with God to give them over to follow their own darkened Consciences, to be led into Errors, that they might be damned into Hell, who did not believe that the things contained in the Scripture were the Truth, that they might be saved and go to Heaven. I cannot well tell how to have done speaking for, and on the Scriptures side; only this I consider, *A word is enough to the wise*; and therefore I shall commit these things into the hands of them that are of God: and as for the rest, I shall say to them, rather than God will save them from Hell with the breach of his Holy Word, if they had a thousand Souls a-piece, God would destroy them all; *for the Scriptures cannot be broken*, *John*. 10 35.

Verse 30. *And he said, Nay, Father Abraham, but if one were sent unto them from the dead, they would repent.*

THE Verse before, you know as I told you, it was part of an Answer to such as lose their Souls; so is it a Vindication of the Scriptures of *Moses* and the *Prophets*, *They have Moses and the Prophets, let them hear them.*

Now this Verse is an Answer to what was said in the former; and such an one as hath in it a rejection of the former answer. *Nay, Father Abraham*, *Nay* faith he, do not say so, do not put them off with this; *send one from the dead*, and then there will be some hopes. Tis true, thou speakest of the Scripture, of *Moses* and the *Prephets*, and sayest, *let them hear them*; but these

things are not so well as I could wish, I know thou wouldst send one from the dead. These Words therefore *Nay, Father Abraham*, there is a repulse given. Nay, let it not be so. Nay, I do not like of that Answer: Hear *Moses* and the *Prophets*; nay, The same expression is used by Christ, Luk. 13. 2, 3. *Think you that they upon whom the Tower of Siloe fell, were sinners above others? I tell you nay; for except ye repent, ye shall all likewise perish. So here, Nay, Father Abraham, &c.*

By this Word *Nay*, therefore is signified a rejecting the first Answer.

Now observe, I pray you, the reason why he says nay, is, because God doth put over all those that would be saved, to observe and receive the Truth contained in Scripture, and believe that. To have a high esteem of them, and to love and search them, as Christ saith, *Search the Scriptures*—— *for they are they which testify of me*, John 5. 39. But the Damned say, *Nay*, as if he had said, This is the thing; to be short, my Brethren are unbelievers, and do not regard the Word of God; I know it by my self, for when I was in the World, it was so with me; Many a good Sermon did I hear, many a time was I admonished, desired, intreated, beseech'd, threatned, forewarned of what I now suffer: But alas! I was ignorant, self-conceited, surly, obstinate, and rebellious. Many a time the Preachers told me, Hell would be my Portion, the Devil would wreck his malice on me, God would pour on me his sore displeasure; but he had as good have preached to
the

Stock, to the Post, to the Stones I
his Words rang in mine Ears, but I kept
from my Heart. I remember he alledged
a Scripture, but those I valued not; the Scrip-
tures, thought I, what are they? A dead Let-
ter, a little Ink and Paper, of three or four
shillings Price. Alas! What is the Scripture?
Give me a Ballad, a News-book, *George on*
Horse-back, or *Bevis of Southampton*; give me
some Book that teaches curious Arts, that tells
of old Fables; but for the Holy Scriptures I
cared not. And as it was with me then, so it
is with my Brethren now; we were all in one
Spirit, loved all the same Sins, slighted all the
same Counsels, Promises, Encouragements and
Threatnings of the Scripture; and they are
still as I left them, still in unbelief, still provo-
king God, and rejecting good Counsel, so
hardned in their ways, so bent to follow sin,
that let the Scriptures be shewed to them dayly,
let the Messengers of Christ Preach till their
Heartsake, till they fall down dead with Preach-
ing, they will rather trample it under foot, and
swine-like rent them, than close in with those
gentle and blessed proffers of the Gospel.

*Nay Father Abraham, but if one should rise
from the dead, they would repent. Though they
have Moses and the Prophets, (the Scriptures)
they will not repent and close in with Jesus
Christ, though the Scriptures do witness against
them. If therefore there be any good done to
them, they must have it another way. I think,
saith he, it would work much on them if one
should*

Life from the Dead: And this Truth is so evident, that ungodly ones have a great esteem of the Scriptures, that it needs not many strong Arguments to prove it, being so evidently manifested by their every days practice, both in Words and Actions, almost in all things they say and do. Yet for the Satisfaction of the Reader, I shall shew you by a Scripture or two, (though I might shew many) that this was, and is true with the generality of the World. See the Words of *Nehemiah* in his 9th Chapter concerning the Children of *Israel*, who though the Lord afforded them Mercy upon Mercy, as it is from ver. 19. to ver. 25. yet ver. 26. saith he, *Nevertheless they were disobedient for all thy goodness towards them, and rebelled against thee, (but how?) and cast the Law behind their back: Slew the Prophets which testified against them, to turn them to thee, and they wrought great Provocations.* Observe, 1. They sinned against Mercy. And then, 2. They slighted the Law, or Word of God. 3. They slew the Prophets that declared it unto them. 4. The Lord counts it a great Provocation. See *Heb.* 3. from ver. 10. to ver. 19. And see *Zach.* 7. 11, 12. *But they refused to hearken, (saith he there of the Wicked) and pulled away the Shoulder, and stopped their Ears, that they should not hear the Law. Yea, they made their Hearts hard as an Adamant Stone, lest they should hear the Law, and the Words which the Lord of Hosts sent unto them by his Spirit in the former Prophets, &c.* Mark I pray you, here is also,
First,

a refusing to hearken to the Word
Prophets.

2. That they might so do, they stopped their
Ears.

3. If any thing was to be done, they pulled
away their Shoulder.

4. To effect this, they labour to make their
hearts hard as an Adamant Stone.

5. And all this, lest they should bear and close
in with Jesus, and live, and be delivered from
the Wrath to come. All which things do hold
out an unwillingness to submit to, and embrace
the Words of God, and so Jesus Christ which
is testified of by them. Many other Scriptures
I might bring in for confirmation of the thing,
as that in *Amos* 7. 12, 13. also *2 Sam.* 2. 24, 25.
2 Chron. 25. 15, 16. *Jer.* 7. 23, 24, 25, 26, 27.
and *Chap.* 16. 12. Read also seriously that say-
ing, in *2 Chron.* 36. 15. where he saith, *And*
the Lord God of their Fathers sent unto them by his
Messengers rising up betimes, because he had compas-
sion on his People, and on his dwelling-place. And
did they make them welcome? No, But mocked
the Messengers of God, and despised his words:
And was that all? No, they misused his Prophets.
How long? until the wrath of the Lord arose a-
gainst them: Till there was no remedy. See also
Jer. 29. 19. *Chap.* 25. 3, 4, 5, 6, 7. *Luk.* 11. 49.

And besides, the Conversion of almost all
Men doth bear witness to the same, both Reli-
gious and profane Persons, in that they daily
neglect, reject, and turn their backs upon the
plain

Testimony of the Scriptures.

1. Take the threatnings laid down in Writ, and how are they disregarded? There are but a few places in the Bible, but there are Threatnings against one Sinner or other; against Drunkards, Swearers, Lyars, proud Persons, Strumpets, Whore-mongers, Covetous, Railers, Extortioners, Thieves, lazy Persons; In a word, all manner of Sins are reproved, and without Faith in the Lord Jesus, there is a sore punishment to be executed on the committers of them; and all this made mention of in the Scriptures.

But for all this, how thick, and by heaps, do these Wretches walk up and down our Streets? Do but go into the Ale-houses, and you shall see almost every Room besprinkled with them, so foaming out their own shame, that it is enough to make the Heart of a Saint to tremble, insomuch that they would not be bound to have Society with them any long while for all the World. For as the ways of the godly are not liked of by the Wicked, even *so the ways of the Wicked are an Abomination to the Just*, Prov. 29. 27. Psal. 120. 5, 6.

The Scriptures say, *Cursed is the Man that trusteth in Man, that maketh Flesh his Arm, and whose Heart departeth from the Lord*, Jer. 17.

5. And yet how many poor Souls are there in the World; that stand in so much awe and dread of Men, and do so highly esteem their Favour, that they will rather venture their Souls in the hands

of the Devil with their Favour, that will fly to Jesus Christ for the Salvation of their Souls? Nay, though they be convinced in their Souls, that the Way is the Way of God; yet how do they labour to stifle Conviction, and turn their Ears away from the Truth, and all because they will not lose the favour, of an opposite Neighbour? Oh! I dare not for my Master, my Brother, my Land-lord, I shall lose his favour, his house of Work, and so decay my Calling. O saith another, I would willingly go in this way, but for my Father, he chides and tells me he will not stand my Friend when I come to want; I shall never enjoy a penny-worth of his Goods; he will disinherite me. And I dare not, saith another, for my Husband, for he will be a railing, and tells me, he will turn me out of Doors, he will beat me, and cut off my Legs. But I tell you, if any of these, or any other things be so prevalent with thee now, as to keep thee from seeking after Christ in his ways; they will also be so prevalent with God against thee, as to make him cast off thy Soul, because thou didst rather trust Man than God; and delight in the embracing of Man rather than in the Favour of the Lord.

2. Again, the Scripture saith, *He that being often reprov'd, hardneth his Neck, shall suddenly be destroyed, and that without remedy*, Prov. 29. 1. Yet many are so far from turning, though they have been convinced of their wretched state an hundred times, that when convictions or trouble for sin comes on their Consciences, they go on still in the same manner, resisting and choaking th

though remediless destruction be hard
their Heels.

3. Again thou hast heard say, *Unless a Man be born again, he cannot enter into the Kingdom of Heaven*, John 3. 3, 5, 7. And yet thou goest on in a natural state, an unregenerate Condition; Nay, thou dost resolve never to turn nor be changed, though Hell be appointed on purpose to swallow up such, *Isa. 14. 9. Psal. 9. 17. The wicked shall be turned into Hell, and all the Nations that forget God.*

4. Again, the Scripture saith plainly, *That he that loveth and maketh a Lye, shall have his part in the Lake that burneth with Fire and Brimstone*, Rev. 21. 8, 27. And yet thou art so far from dreading it, that it is thy delight to jest and jeer, and lye for a peny, or two pence, or six pence gain. And also if thou make the rest of thy Companions merry, by telling things that are false of them that are better than thy self, thou dost not care a Straw: Or if thou hearest a Lye from, or of another, thou wilt tell it, and swear to the Truth of it. O miserable!

5. Thou hast heard and read, *That he that believes not, shall be damned*, Mark. 16. 16. *And that all men have not Faith*, 2 Thess. 3. 2. and yet thou dost so much disregard these things that it is like thou didst scarce ever so much as examine seriously whether thou wert in the Faith or no; but dost content thy self with the Hypocrites hope, which at the last God will cut off, count it no better than the Spiders-web, *Iob 8. 13, 14.* or the House that is builded on the

the Sands, *Luke 6. 49.* Nay, thou perad-
doest flatter thy self, and thinkest that thy
is as good as the best of them all; when,
poor Soul, thou mayest have no saving Fair
at all; which thou hast not, if thou beest not
born again and made a new Creature, *2 Cor. 2. 17.*

6. Thou hast heard, That *he that neglects God's
great Salvation, shall never escape his great Danna-
tion,* *Heb. 2. 3.* compared with *Luke 14. 24.* and
Rev. 14. 19. 20. And yet when thou art invited
intreated and beseeched to come in (*Luke 14. 17.*
18. 2 Cor. 5. 19, 20. Rom. 12. 1.) thou wilt
make any excuse to serve the turn. Nay, thou
wilt be so wicked, as to put off Christ time af-
ter time, notwithstanding he is so freely pro-
fered to thee; a little Ground, a few Oxen, a
Farm, a Wife, a two penny matter, a Play; nay
the fear of a mock, a scoff or a jeer, is of greater
weight to draw thee back, than the Salvation of
thy Soul to draw thee forward.

7. And thou hast heard, That *whosoever will
be a Friend of the World is the Enemy of God,* *Jam.*
4. 4. But thou regardest not these things, but
contrariwise, rather than thou wilt be out of
the Friendship and favour of this World, thou
wilt sin against thine own Conscience, and get
thy self into favour by fawning and flattering of
the World. Yea, rather than thou wilt go with-
out it, thou wilt dissemble, lie, backbite thy
Neighbour, and an hundred other tricks thou
wilt have.

8. You have heard that the Day of Judgment
is near, in which you and I, all of us must appear
before

the Tribunal of Jesus Christ, and there made to give an account to him that is ready to judge the quick and the dead; even of all that ever we did, yea, of all our sins in Thought, Word and Deed, and shall certainly be damned for them too, if we close not in with our Lord Jesus Christ, and what he hath done and suffered for eternal life; and that not notionally or traditionally, but really and savingly, in the power, and by the Operation of the Spirit, through Faith. *Eccl. 11. 9, 12, 14. Heb. 9. 27. Acts 10. 42. Acts 17. 30, 31. 2 Cor. 5. 10. Rev. 20. 12. And I saw the dead, small and great, stand before God, and the Books were opened, and another Book was opened, which is the Book of Life, and the Dead were judged out of those things that were written in the Books. There is the Book of the Creatures, the Book of Conscience, the Book of the Lord's Remembrance, the Book of the Law, the Book of the Gospel. (Rom. 1. 20. compare with Rom. 2. 12, 15. Rev. 6. ver. 19. Joh. 12. 48.) Then shall he separate them one from another, as a Shepherd divideth his Sheep on the Right-hand, and the Goats on his Left (Mat. 25. 30, 31, 32.) And shall say to them on his Right hand, come ye Blessed, ver. 34. But to the other, go, or depart ye Cursed, ver. 41. Yet, notwithstanding the Scriptures do so plainly and plentifully speak of these things, alas! who is there that is weaned from the World, and from their Sins and Pleasures, to fly the Wrath to come? *Mat. 3. 7. Notwithstanding the Scripture saith also, That Heaven and Earth shall pass away, rather**

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er, than one For, or one Tittle of the Word,
till all be fulfilled, they are so certain, Luke 21.

But leaving the Threatnings, let us come to
the Promises, and speak somewhat of them, as
you may see how light Men make of them, and
how little they set by them, notwithstanding the
Mouth of the Lord hath spoken them.

As first, *Turn ye Fools, ye Scorners, ye simple
Ones, at my Reproof, and behold I will pour out my
Spirit unto you*, Prov. 1. 23. And yet Persons
had rather be in their foolishness and scorning
still, and had rather embrace some filthy Lust
than the Holy, undefiled, and blessed Spirit of
Christ, through the Promise, tho' by it, as ma-
ny as receive it, *are sealed unto the day of Redemp-
tion*, Eph. 4. 30. And although he that lives and
dies without it, is none of Christ's, Rom. 8. 9.

2. God hath said, *If thou do but come to him
in Christ, Though your sins be as red as Scarlet,
they shall be as white as Snow; and he will by no
means cast thee away*, (compare Isa. 1. 18. with
Joh. 6. 27.) yet poor Souls will not come to Christ
that they might have Life, (John 5. 41.) but rather
after their hardness and impenitent Heart, treasure
up unto themselves Wrath against the day of Wrath
and Revelation of the righteous Judgment of God.
Rom. 2. 4, 5, 6.

3. Christ Jesus hath said in the word of Truth
That if any man will serve and follow him
Where he is, there shall also his Servant be, Joh.
12. 16. but yet poor Souls choose rather to fol-
low Sin, Satan, and the World, though their
Companions be Devils, and damned Souls for ever.
Mat. 25. 41.

hath also said, *Seek first the Kingdom of Heaven, and all other things shall be added.* But who so will seek after the Kingdom of Heaven first for them; For they will take the first time while time serves to get the things of this Life. And if it be so, that they must needs seek after Heaven, or else be damned, they will stay till they have more leisure, or till they can better attend to it; or till they have other things handsome about them; or till they are older; or when they have little else to do; or when they come to be sick, and to die. Then Lord, have Mercy upon them! though it be ten thousand to one but they perish for ever.

For commonly the Lord hath this way to deal with such sinners who put him off when he is striving with them, *either to laugh at their Calamity, and mock when their fear cometh,* (Prov. 1. 26, 28.) or else send them to the Gods they have served, which are the Devils, *Judg. 10. 13, 14. Go to the Gods you have served, and let them deliver you,* (saith he;) Compare this with *John 8. 44.*

5. He hath said, *There is no man that forsaketh Father, or Mother, Wife, or Children, or Lands for his sake, and the Gospel, but shall have an hundredfold in this World, with Persecutions, and in the World to come Life everlasting,* Mark. 10. 29, 30.

But men for the most part, are so far off from believing the certainty of this, they will scarce lose the earning of a Penny to hear the Word of God, the Gospel of Salvation. Nay, they will

ner go themselves, nor suffer others
(if they can help it) without threatning
them a mischief, if it lie in their way : Nay
ther, many are so far from parting from any
worldly gain, for Christ's sake and the Gospel's,
that they are still striving, by hook and crook,
as we say, by swearing, lying, cozening, steal-
ing, covetousness, extortion, oppression, forge-
ry, bribery, flattery, or any other way to get
more, though they get together with these,
death, wrath, damnation, *Hell*, the *Devil*, and
all the Plagues that God can pour upon them.
And if any do not run with them to the same
excess of riot, but rather for all their Threats,
will be so bold and careless (as they call it) as
to follow the ways God ; if they can do no more,
yet they will whet their Tongues like a Sword
to wound them, and do them the greatest mis-
chief they can, both in speaking against them to
Neighbours, to Wives, to Husbands, to Land-
lords, and raising false Reports of them. But let
such take heed, lest they be in such a state and
woful condition as he was in, who said in vexa-
tion and anguish of Soul, *One drop of cold Water*
to cool my Tongue.

Thus might I add many things out of the ho-
ly Writ, both Threatnings and Promises, be-
sides those heavenly Counsels, loving Reproofs,
free Invitations to all sorts of sinners both old
and young, rich and poor, bond and free, wise
and unwise. All which have been, now are and
it is to be feared, as long as this World lasts,
will be trampled under the Feet of those Swine

... (not men) who will continue in the same.
review of some of them.

1. Counsel.

What Heavenly Counsel is that where Christ saith,
I will try of me Gold tried in the Fire, that thou mayest be Rich,
and white Rayment that thou mayest be Cloathed, that the shame
of thy nakedness do not appear, Rev. 3. 17, 18. Also that,
To every one that thirsteth, come to the Waters: Tea come, buy
Wine and Milk without Money, and without Price, Isa. 55.
Hear and your Souls shall live, ver. 3. Lay hold of my
strength, that you may make peace with me, and you shall make
peace with me, Isa. 27. 5.

2. Instruction.

What Instruction is here!

Hear Instruction and be wise, and refuse it not. Bless'd
is the man that heareth me, (saith Christ) watching daily at
my Gates, waiting at the Posts of my Doors: For whoso find-
eth me, findeth Life, and shall obtain favour of the Lord, Prov.
8. 32, 33, 34, 35. Take heed that no Man deceive you by any
means. Labour not for the meat that perisheth, but for that which
endureth unto everlasting Life, Joh. 6. 27. Strive to enter in
at the strait Gate, Luk. 13. 24. Believe on the Lord Jesus, and thou
shalt be saved, Acts 16. 31. Believe not every Spirit, but try
the Spirits. Quench not the Spirit. Lay hold on eternal Life.
Let your Light so shine before Men, that they may see your good
Works, and glorifie your Father which is in Heaven, Mat. 5.
6. Take heed and beware of Hypocrisie; watch and be sober.
Learn of me, (saith Christ) Come unto me.

3. Forewarning.

What forewarning is here!

Because there is Wrath, beware; lest he take thee away with
a stroke, then a ransom cannot deliver thee, Job 36. 18. Be
not mockers, lest your hands be made strong, for I have
heard from the Lord God of Hosts, a Consumption even de-
termined on the whole Earth, Isa. 28. 22. Beware therefore,
that come upon you that is written: Behold, ye despisers,
and wonder and perish. For behold, I work a Work in your
days, which ye shall in no wise believe, tho a Man declare it
unto you, Acts 13. 40, 41. Let him that thinketh he standeth,
take heed lest he fall, 1 Cor. 10. 12. Watch and Pray, lest
ye enter into temptation, Luk. 22. 40. Let us fear therefore,

a promise being made, or lest us, of entering into any of you should seem to come short of it, Heb. 4. 1. therefore put you in remembrance, though you once knew this, that the Lord having saved the People out of Egypt, afterward destroyed them that believed not, Jude 5. Hold fast that thou hast, let no man take thy Crown, Rev. 3. 11.

4. Comfort.

What Comfort is here!

He that cometh unto me, I will in no wise cast out, John 6. 37. Come unto me all ye that labour, and are heavy laden, and I will give you rest, Mat. 11. 28. Be of good Cheer, thy sins are forgiven thee. I will never leave thee, nor forsake thee, (for) I have loved thee with an everlasting love, Jer. 13. 3. I lay down my Life for my sheep, I lay down my life that they might have life; I am come that they might have life and that they might have it more abundantly. I have heard thee in a time accepted, and in the day of Salvation have succoured thee, 2 Cor. 6. 2. Though their Sins be as Scarlet they shall be as white as Snow; though they be as Crimson they shall be as Wooll. For I have blotted out as a thick Cloud thy Transgressions, and as a Cloud thy Sins; return unto me for I have redeemed thee, Isa. 44. 22.

5. Grief to those that fall short.

O sad Grief!

How have I hated Instruction, and mine Heart despised Reproof, and have not obeyed the Voice of my Teachers, nor inclined mine Ear to them that instructed me, Prov. 7. 11, 12, 13. They shall curse their King and their God, and look upward, And they shall look to the Earth, and behold Trouble and Darknes, and Dimness of Anguish: And they shall be driven into darkness, Isa. 8. ver. 21, 22. He hath dispersed abroad, he hath given to the poor, his Righeousness endureth for ever. — The Wicked shall see it, and be grieved, he shall gnash with his Teeth, and melt away; the desire of the wicked shall perish, Psal. 112. 9, 10.

There shall be weeping, when ye shall see Abraham, Isaac and Jacob, and all the Prophets in the Kingdom of Heaven and your selves thrust out, Luk. 13. 26, 27, 28. all which things are slighted by the World.

much in short touching this, That men undervalue the Scriptures, and give no credit to them, when the Truth that is contained in them, is held forth in simplicity unto them, but rather cry out, *nay, but if one should rise from the Dead*, then they think something might be done; when alas, though signs and wonders are wrought by thy Hands of those that preach the Gospel, those poor Creatures would never the sooner convert, though they suppose they should, as is evident by the carriages of their fore-runners, who albeit the Lord Jesus Christ himself did confirm his Doctrine by miracles, as opening blind Eyes, casting out of Devils, and raising the Dead, they were so far from receiving either him, or his Doctrine, that they put him to death for his Pains; though he had done so many miracles among them; yet they believed not in him, *John* 12. 27. But to pass this, I shall lay down some of the grounds of their rejecting and undervaluing the Scriptures, and so pass on.

1. Because they do not believe that they are the Word of God, but rather suppose them to be the Inventions of Men, written by some Politicians, on purpose to make poor ignorant People to submit to some Religion and Government. Though they do not say this, yet their practices testify the same; as he that when he hears the words of the Curse, yet blesteth himself in his heart, and saith he shall have Peace, tho' God saith he shall have none, *Deut.* 29. 18, 19, 20. And this must needs be, for, did but men be-

28
We this, that it is the Word of God, they must believe that he that spake it, is therefore shall every Word and Tittle be fulfilled. And if they come once to this, unless they be stark Mad, they will have a care how they do throw themselves under the lash of eternal Vengeance. For the reason why the *Thessalonians* received the Word, was, because they believed it was the Word of God, and not the Word of Man, which did effectually work in them by their thus believing, 1. *Thess.* 2. 13, 14. *When ye received the Word which ye heard of us, faith he, ye received it not as the Word of Man, but (as it is indeed) the Word of God, which effectually worketh in you that believe.* So that did a man but receive it in hearing, or reading, or meditating, as it is the Word of God, they would be converted. *But the Word preached doth not profit, not being mixed with Faith in them that hear it,* Heb. 4. 1, 2.

2. Because they do not indeed see themselves by Nature Heirs of that exceeding Wrath and Vengeance that the Scriptures testifie of. For did they but consider what God intends to do with those that live and die in a natural State it would either sink them into despair, or make them fly for Refuge to the hope that is set before them. But if there be never such Sins committed, and never so great Wrath denounced and the time of Execution be never so near? ye if the party that is guilty be senseless, and altogether ignorant thereof, he will be careless and regards it nothing at all. And that Man be
natur

is in this condition, it is evident. The same Man that is senseless, and ignorant that misery he is in by nature; I say, take him at another time when he is a little awakened, and then you shall hear him roar, and cry out so long as trouble is upon him, and a sense of the Wrath of God hanging over his Head; *Good Sirs, what must I do to be saved?*

Though the same Man at another time (when his Conscience is fallen asleep, and grown hard) will lie like the *Smith's Dog* at the foot of the Anvil, though the Fire-sparks fly in his Face. But as I said before, when any one is a little awakened, O what work will one Verse, one Line, nay, one Word of Holy Scriptures make his Heart! He cannot eat, sleep, work, keep company with his former Companions; and all because he is afraid that the damnation spoken of in Scripture, will fall to his share, like *Balaam*, who said *I cannot go beyond the Word of the Lord*, Numb. 22. 18. So long as he had something of the word of the Lord with Authority, Severity, and Power on his Heart; but at another time he could teach *Balak* to cast a stumbling block before the Children of Israel, Rev. 2. 14.

3. Because the carnal Priests do tickle the Ears of their Hearers with vain Philosophy and Deceit, and thereby harden their Hearts against the Simplicity of the Gospel and Word of God, which things the Apostle admonished those that have a mind to close in with Christ to avoid, Col. 2. 8. saying, - *Beware lest any man (be he what he will) spoil you, through Philosophy and*

Deceit, after the Traditions of Men,
and not after Christ
you who muzzle up your People in Ignorance
with *Aristotle, Plato,* and the rest of the he-
thenish Philosophers, and preach little, if any
thing of Christ rightly; I say unto you, that you
will find you have sinned against God, and be-
guiled your Hearers, when God shall in the Judg-
ment-day, lay the cause of the Damnation of
many Thousands of Souls to your Charge, and
say, *He will require their Blood at your Hands,* Ezek.
33. 6.

4. Another reason why the carnal unbelieving
World do so slight the Scriptures, the word of
God, is because the Judgment spoken of in the
Scripture, is not presently executed on the Tran-
gressors. *Because sentence against an evil Act,*
is not speedily executed, therefore the Hearts of the
Sons of Men are wholly set in them to do evil, Ec-
cles. 8. 11. Because God doth not presently
strike the poor Wretch as soon as he sins, but
waits, and forbears, and is patient; Therefore
the World judging God to be unfaithful, go to
it again and again, and every time grow harder
and harder, till at last God is forced, either to
stretch out his mighty Power to turn them, or
else send Death with the Devil and Hell to fetch
them. *Thou thoughtest (saith God) that I was al-*
together such an one as thy self, but I will reprove
thee and set them in order before thy face. Now con-
sider this, ye that forget God, lest I tear you in pieces,
and there be none to deliver, Psal. 50. 20, 21.

5. Another reason why the blind World do
slight

the Authority of Scripture, is because the Devil, who through his subtilty maketh false Evasions, and corrupt Interpretations on them, rendring them not-so point-blank the mind of God, and a rule for direction to poor Souls, perswading them that they must give ear and way to something else besides, and beyond that : Or else he labours to render it vile and contemptible, by perswading them that it is a dead Letter, which indeed they know not what they say, nor whereof they affirm. For the Scripture is not so dead, but that the knowledge of it is able to make any man wise unto Salvation through Faith and Love, which is in Christ Jesus, *2 Tim. 3. 15.* And is profitable for instruction, reproof, and correction in Righteousness, that the man of God may be thoroughly furnish'd to all good works, *ver. 17.*

And where it is said, the Letter killeth, he meaneth the Law, as it is the Ministration of Damnation, or a Covenant of Works, and so indeed it doth kill, and must do so, because it is just, forasmuch as the party that is under the same, is not able to yield to it a compleat and cotinual obedience. But yet I will call *Peter* and *Paul* to witness, that the Scriptures are of a very glorious concernment, in as much as in them is held forth to us the way of Life; and also, in that they do administer good ground of hope to us, *Rom. 15. 4. For whatsoever things were written afore-time, were written for our learning, that we through patience and comfort of the Scripture, might have hope.* And again *Rom. 16.*

26. Now to him that is of power to stand according to my Gospel, and the preaching of Christ; according to the Revelation of the my which was kept hid since the World began, but now is made manifest, and by the Scriptures of the Prophets, according to the commandment of the Everlasting God, made known to all Nations for the Obedience of Faith. And therefore whosoever they be that slight the Scriptures they slight that which is no less than the Word of God; and they who slight that, slight him that spake it and they that do so, let them look to themselves for God will be revenged on such. Much more might be said to this thing, but I would not be tedious.

A word or two more, so I have done with this. Consider the danger of slighting the Words of the Prophets or Apostles, whether they be correction, reproof, admonition, forewarning, or the blessed invitations and promises contained in them.

1. Such Souls do provoke God to Anger, and to execute his vengeance on them. *They refused to hearken, they pulled away their Shoulders, they stopped their Ears, lest they should hear the Law, and they made their hearts as an Adamant stone, that they might not hear the Law, and the words that were spoken to them by his Spirit in the former Prophets: Therefore came a great wrath upon them.* Zach. 7. 11, 12.

2. God will not regard in their Calamity. *Because I called, and ye refused, I stretched out my hand, and no man regarded, but set at nought all my counsel.*

and would have none of my reproof :
they will laugh at your Calamities, and mock when
fear cometh. When their fear cometh as De-
struction, and their destruction like a Whirlwind.
Then shall they call, but I will not answer ; they shall
seek me early, but they shall not find me, Prov. 1.
25, 26, 27.

3. God doth commonly give up such men to
delusions to believe lies. *Because they received
not the love of the Truth, that they might be saved;*
therefore God shall send them strong Delusions, that
they should believe a Lie, that they all might be dam-
ned, 2 Thess. 11. 12.

4. In a word, they that do continue to reject
and slight the Word of God, they are such, for
the most part, as are ordained to be damned.
Old *Eli*, his Sons not hearkning to the voice of
their Father, reproving them for their Sins, but
disobeying his voice, it is said, *It was because the
Lord would slay them*, 1. Sam. 2. 15. Again see
in 2 Chron. 25. 15, 16. *Amaziah* haveing sin-
ned against the Lord, he sends to him a Prophet
to reprove him ; but *Amaziah* says, *Forbear, where-
fore shouldst thou be smitten ?* (He did, not hearken
to the Word of God) *Then the Prophet forbear,*
saying, I know that God hath determined to destroy
thee, because thou hast not harkned to my Counsel.
Read therefore, and the Lord give thee Under-
standing. For a miserable end will those have
that go on in sinning against God, rejecting his
Word.

Other things might have been observed from
this Verse, which at this time I shall pass by ;
partly,

ly, because the sum of them hath been
ed already, and may be more clearly hinted
in the following Verse ; and therefore I
speak a few words to the next Verse, and
draw towards a Conclusion.

Verse 31. *And he said unto him, If they hear not Moses
and the Prophets, neither will they be perswaded, though
one rise from the Dead.*

AND *he said*] That is, and God made an-
swer to the words spoken in the Verse
before, *And he said unto him, if they hear not Moses,
&c.* As if he had said, *Moses* was a Man of great
Renown, a Man of worthy Note, a Man that
talked with God face to face, as Man speaketh
to his Friend ; The Words that *Moses* spake,
were such as I commanded him to speak ; Let
who will question them, I will own them, cre-
dit them, bless them that close in with them,
and curse those that reject them.

I myself sent the Prophets, they did not run
of their own Heads ; I gave them Commission ;
I thrust them out, and told them what they should
say. In a Word, they have told the World
what my mind is to do, both to Sinners and to
Saints ; *They have Moses and the Prophets, let them
hear them.* Therefore, he that shall reject and turn
his back either upon the Threatnings, Counsels,
Admonitions, Invitations, Promises, or what-
soever else I have commanded them to speak, as
to Salvation and Life, and to Directions therein,
shall be sure to have a share in the many Curses
that they have spoken, and the Doctrine that
is pronounced by them. Again, *If they hear not
Moses*

and the Prophets, &c. As if he had said, *Thou wouldst have me send one from the Dead to them; what needs that? They have my Word already, I have declared unto them what I intend to stand to, both for saving them that believe, and damning them that do not. That therefore which I have said, I will make good, whether they hear or forbear. And as for this desire of yours, you had as good desire me to make a new Bible, and so to revoke my first sayings by the Mouth of my Prophets. But I am God and not Man, and my Word is immutable, unchangeable, and shall stand as fast as my Decrees can make it; Heaven and Earth shall pass away, but one jot or Tittle of my Word shall not pass. If thou hadst ten Thousand Brethren, and every one in danger of losing his Soul, if they did not close in with what is contained and recorded in the Scriptures of Truth, they must even every one of them perish, and be for ever damned in Hell; for the Scriptures cannot be broken. I did not send them so unadvisedly to recal it again by another Consideration. No; For I speak in Righteousness and in Judgment, Isa. 63. 1, 2, 3. and in much Wisdom and Counsel. It being therefore gone out of my Mouth in this manner, It shall not return in vain, until it hath accomplished the thing whereto I have sent it.*

But again, Thou supposest that Miracles and Wonders will work more on them, which makes thee say, *Send one from the Dead.* But herein thou art mistaken, for I have proved them with that once and again, by more than one or two, or three

three of my Servants. How many Miracles did my Servant *Moses* work by Commandment of me in the Land of *Egypt*, at the *Red-Sea*, and in the *Wilderness*? Yet they of that Generation were never the sooner converted for that, but notwithstanding rebelled and lusted, and in their Hearts turned back into *Egypt*, *Act. 7*. How many Miracles did *Samuel*, *David*, *Elias*, *Elisha*, *Daniel*, and the Prophets, together with my Son, who raised the Dead, cast out Devils, made them to see that were born blind, gave and restored Limbs? Yet for all this, (as I said before) they hated him, they crucified him. I raised him again from the Dead, and he appeared to his Disciples, who were called, and chosen, and faithful, and he gave them Commandment and Commission to go and testify the Truth of this to the World; and to confirm the same, he enabled them to speak with divers Tongues, and to work Miracles most plentifully; yet there was great Persecution raised against them, insomuch that but a few of them died in their Beds. And therefore, though thou thinkest that a Miracle will do so much with the World, yet I say, No: *For if they will not believe Moses and the Prophets, neither will they be persuaded though one should rise from the Dead.*

From these Words therefore take notice of this Truth; namely, That those who reject and believe not *Moses* and the Prophets, are a very hard-hearted People, that will not be persuaded though one rise from the Dead.

They that regard not the Holy Scriptures, to
turn

to God; finding them to testify of his
kindness and mercy, there is but little hopes of
their Salvation; *For they will not, mark, they will
not be perswaded tho one should raise from the Dead.*
This Truth is confirmed by Jesus himself: If
you read *John 5.* where the Lord is speaking
of himself, that he is the very Christ; he brings
in four or five Witnesses to back what he said.
First, *John Baptist.* 2. The Works that his Fa-
ther gave him to do. 3. His Father speaking
from Heaven. 4. The Testimony of the Scriptures;
when all this was done, seeing yet they would
not believe, he lays the fault upon one of these
two things.

1. Their regarding an esteem among men.
2. Their not believing of the Prophets Wri-
tings, even *Moses* and the rest. *For had ye be-
lieved Moses (saith he) ye would have believed me.
For he wrote of me. But if ye believe not his Wri-
tings, how can ye believe my Words?* Now, I say,
he that shall slight the Scriptures, and the Testi-
mony of the Prophets in them concerning Jesus
Christ, must needs be in great danger of losing
his Soul, if he abide in this condition: because
he that slights the Testimony, doth also slight
the thing testified of, let him say the contrary
never so often. For as Jesus Christ hath here laid
down the Reason of mens not receiving him; so
the Apostle in another place lays down the Reason
again with an high and mighty aggravation, 1
John 5. 10. saying, *He that believeth on the Son of
God, hath the witness in himself: He that believeth
not God, hath made him a liar, because he be-
lieveth*

*Heareth not the Record, mark, the Record that
gave of his Son. The Record, you will say, what
that? Why even the Testimony that God gave
of him by the mouth of all the holy Prophets
since the World began, Acts 3. 20. That is
God sending his Holy Spirit into the Hearts of
his Servants, the Prophets and Apostles, He, by
his Spirit in them, did bear Witness or Record to
the Truth of Salvation by his Son Jesus, both
before and after his coming. And thus is that
place also to be understood, which saith; *There
are three that bear Record in Earth, the Spirit, the
Water, and the Blood.* That is, the Spirit in the
Apostles, which Preached him to the World
as is clear; if you read seriously, 1 *Thess.* 4. 8.
The Apostle speaking of Jesus Christ, and o-
bedience to God through him, saith thus, *Not
he that despiseth, despiseth not us, but God;* But it is
you that speak; True, but it is by and through the
Spirit, *He therefore that despiseth, despiseth not Man,
but God, who also hath given us of his Holy Spirit.* This
is therefore a mighty confirmation of this Truth,
that he that flights the Record or Testimony
that God by his Spirit, in his Prophets and Apo-
stles, hath testified unto us, flights the Testimony
of the Spirit, who moved them to speak these
things; and if so, then I would fain know, how
any Man can be saved by Jesus Christ, that
flights the Testimony concerning Christ; yea,
the Testimony of his own Spirit, concerning his
own self? Tis true, Men may pretend to have
the Testimony of the Spirit, and from that con-
ceit set a low esteem on the Holy Scriptures; but
tha*

that dwelleth in them, and teach
to do, it is no better than the Spirit of
God, tho it calls it self by the Name of the Spi-
rit of Christ. To the Law therefore, and to the
Testimony, Try them by that; If they speak not
according to this Word, it is because there is no
Light in them.

The Apostle *Peter* when he speaks of the glo-
rious Voice that he had from his Excellent Ma-
jesty, saying of Christ, *This is my beloved Son,*
hear him, saith thus to them whom he wrote un-
to; *You have also a more sure Word of Prophecy,*
or of the Prophets. for so you may read it) un-
to which you do well that you take heed. That is,
Though we tell you that we had this excellent
Testimony from his own mouth, evidently, yet
you have the Prophets; We tell you this, and ye
need not doubt of the Truth of it; but if you
should, yet you may not, must not, ought not
to question them; Search therefore into them,
untill the day dawn, and the Day-star arise in
your hearts; That is, untill by the same Spirit
that gave forth the Scriptures, you find the
Truth confirmed to your Souls, which you have
recorded in the Scriptures, That this Word of
Prophecy, or of the Prophets, is the Scriptures,
read on; For (saith he) *knowing this first, that no*
prophecy of the Scriptures is of any private interpre-
tion, &c. 2 Pet. 1. 18, 19, 20. But you will
say, What needs all this ado, and why is all this
time and pains spent in speaking to this, that is
surely believed already? This is a thing received
by all, that they believe the Scriptures to be the
Word

Word of God, that sure Word of Power, and therefore you need not spend your time in proving these things, and the Truth of them, seeing we grant and confess the Truth of it, before you begin to speak your judgment of them.

Ans. The Truths of God cannot be born witnesses unto too often; you may as well say, You need not Preach Jesus Christ so much, seeing he hath been, and is received for the true *Messias* already.

2. Though many may suppose that they do believe the Scriptures, yet if they were but well examined, you will find them either by Word or Mouth, or else by conversation, to deny, reject and slight the Holy Scriptures. 'Tis true, there is a Notional, and Historical Assent in the Head. I say, *In the Head* of many, or most, to the Truth contained in Scripture: But try them, I say, and you shall find but a little, if any, of the Faith or the operation of God in the Hearts of poor Men to believe the Scriptures, and things contained in them. Many, yea, most Men believe the Scriptures, as they believe a Fable, a Story, a Tale of which there is no certainty! but alas! there are but few do in Deed, and in Truth believe the Scriptures to be the very Word of God.

Obj. But you will say, *This seems strange to me.*

Ans. And it seems as true to me; and I doubt not but to make it manifest, that there are but few, yea very few, that do effectually, (for that I aim at) believe the Scriptures and the Truth contained in, and spoken of by them. But I will make this appear, and that to purpose (if God will)

shall lay you down the several Operations that the Scriptures have on them, who do effectually believe the things contained in them. 1. He that doth effectually believe the Scriptures, hath in the first place been killed, I say killed by the Authority of the Holy Scriptures; struck stark dead in a spiritual sense, by the Holy Scriptures, being set home by the Spirit, which gave them forth upon the Soul. *The Letter killeth*; the *Letter* strikes Men dead, 2 Cor. 3. 6. and this *Paul* witnessed, and found, before he could say, *I believe all that the Prophets have spoken*. Where he saith, *I was alive without the Law once*; That is, in my natural state, before the Law was set on my heart with power; *But when the Commandment came, sin revived and I died*, Rom. 7. 9. *And that Law that was ordained to Life, I found to be unto Death*; For *sin taking occasion by the Commandment deceived me, and thereby slew me*, ver. 10. Now that which is called the *Letter* in Cor. is called the *Law* in Rom. 7. which by its power and operation, as it is wielded by the Spirit of God, doth in the first place kill and slay all those that are enabled to believe the Scriptures: I kill, saith God; That is, with my Law. I pierce, I wound, I prick men into the very heart, by shewing them their sins against the Law, Deut. 32. 69. Acts 2. 36, 37. And he that is ignorant of this, is also ignorant of, and doth not really and effectually believe the Scripture.

But you will say, *How doth the Law kill and strike dead the poor Creature?*

Ans.

Ans. First, the *Letter* or *Law* doth
it is set home upon the Soul, and discovereth
Soul its Transgressions against the Law,
shews the Soul also, that it cannot comple-
satisfie the Justice of GOD, for the Breach of
Law, therefore it is condemned, *John* 3. 18.
Mark, *He that believeth not, is condemned already*
To wit, by the Law, that is, the Law doth con-
demn him; yea, it hath condemned him already
for his Sins against it; as it is written, *Curse*
is every one that continueth not in all things that are
written in the Book of the Law to do them. *Gal.* 3.
10. Now all Men as they come into the World
are in this condition, that is, condemned by the
Law. Yet not believing their Condemnation
by the Law really, they do not also believe re-
ally and effectually the Law that doth condemn
them. For as men have but a notion of the one,
that is, their condemnation, because of sins a-
gainst the Law; so they have but a notion of the
condemning, killing, and destroying power of
the Law: For as the one is, so in these things
always is the other. There is no man that doth
really believe the Law or Gospel, further than
they do feel the Power and Authority of them in
their Hearts: *Ye err, not knowing the Scriptures*
nor the Power of God. Now this *Letter*, or *Law*
is not to be taken in the largest sense, but
strictly to be tyed to the Ten Commandments
whose proper work, is only by shewing the Soul
its sin against the Law, to kill and there leave
him stark dead, not giving him the least Life, or
Support or Comfort, but leaves the Soul in a
helpless

and hopeleſs Condition, as from it ſelf,
other meer Creature

is true, The Law hath laid all men for dead,
they come into the World; but all Men do
not ſee themſelves dead, untill they ſee the Law
that ſtruck them dead, ſtriking in their Souls,
and having ſtruck them that fatal blow: As a
Man that is faſt aſleep in a Houſe, and that on
the ſide about his Ears, and he not knowing of it, be-
cauſe he is aſleep; even ſo, becauſe poor Souls
are aſleep in ſin, though the Wrath of God the
Curſe of his Law, and the flames of Hell have
beſet them round about, yet they do not believe
it, becauſe they are aſleep in ſin. Now, as he
that is awakened and ſees this, ſees that through
this he is a dead man: Even ſo they that do ſee
their ſtate by nature, being ſuch a ſad condi-
tion, do alſo ſee themſelves by that Law to be
dead Men naturally.

But now, when didſt thou feel the power of
this firſt part of the Scripture, the Law, ſo
mighty as to ſtrike thee dead? If not, thou doſt
not ſo much as verily believe that part of Scrip-
ture that doth contain the Law in it, to be the
Truth of God. Yet if thou ſhouldeſt have felt
ſomething, I ſay, ſomething of the killing Pow-
er of the Law of God in thine Heart, this is not an
Argument to prove, that thou believeſt all the
things contained in Scripture, for there is Goſ-
pel as well as Law, and therefore I ſhall ſpeak
of that alſo; *that it*, whether thou haſt felt the
power of the Goſpel, as well as ſomething of
the power of the Law?

2. Then thou hast found the power of the Gospel, and so believed it, thou hast found it thus with thy Soul.

1. Thou hast been shewed by the Word the Truth of the Gospel, in the Light of the Spirit of Christ, that by nature thou wert without the true Faith of the Son of God in thy Soul: For when *He, the Spirit is come, he shall shew Men that they believe not in me*, saith Christ, *John 16. 9.* Mark, though thou hast, as I said before, felt somewhat of the power of the Law, Letter, or Ten Commandments, yet as thou hast not been brought to this, to see by the Spirit in the Gospel, that thou art without Faith by nature, thou hast not yet tasted, much less believed any part of the Gospel. For the Gospel and the Law are two distinct Covenants. And they that are under the Law may be convinced by it, and so believe the Law or first Covenant, and yet in the mean time to be a stranger to the Covenant of Promise, (*Ephes. 2. 12.*) There is not any Promise that can be savingly believed, until the Soul be by the Gospel converted to Jesus Christ. For though Men do think never so much that they believe the Things or the Word of the Gospel of our Salvation, yet unless they have the Work of Grace in their Souls, they do not, cannot rightly believe the things contained in the Scriptures.

Again, As the Law killeth those that believe it, even so the Promises contained in the Gospel do through Faith, administer comfort to those that believe it aright. *My Words* (saith Christ

they are Spirit, and they are Life, John
As if he had said, the Words contained
the Law as a Covenant of Works, they wound,
kill, they strike dead those that are under
it. But as for me, *They Words that I speak*
to you, they are Spirit, and they are Life. That
whosoever doth receive them believingly,
shall find them full of Operation, to comfort,
quicken, and revive the Soul. For as I did not
come into the World to destroy Mens lives, so
the Words that I speak, (as I am sent to preach
the Gospel) they have no such tendency unto
those that believe them. The Promises that are
in the Gospel, Oh how do they comfort them!
Such a Promise, and such a Promise, O how sweet
is it! How comfortable to those that believe
them! Alas, there are many poor Souls that
think they believe the Scriptures to be the Word
of God, and yet they never enjoyed any thing
of the Life and Promises; they come in upon
the Heart to quicken, to revive thee, to raise
thee from the Sentence of Death that is passed on
thee by the Law. And through the Faith that
is wrought in thy Soul, by the operation of God's
Holy Spirit, (though once killed by the Law or
better) thou art made alive in the Lord Jesus
Christ, who is presented to thy Soul in the pro-
mises.

Dost thou in Deed and in Truth, believe
the Scriptures to be the Word of God? Then
the things contained in them, especially the
things of the Gospel, are very excellent
to thy Soul; as the Birth of Christ, the Death,
Re-

Resurrection, Intercession, and second

O how precious and excellent are they
Soul! Inasmuch, that thou regardest nothing
comparison of them? O it is Christ's Birth,
Death, Blood, Resurrection, &c. according
the Scriptures, that thou dost rejoyce in exceed-
ingly, and abundantly desire after! Who
having not seen, ye love; in whom thou
now ye see him not, yet believing ye rejoyce
with Joy unspeakable, and full of Glory, 1. Co-
15. 1, 2, 3, 4, 5, 6. compared with Phil. 3. 8,
8. 1 Pet. 1. 8.

4. Dost thou believe the Scriptures to be the
Word of God? Then thou standest in awe of
and dost much reverence them. Why, they
are the Word of God, the true sayings of
God; they are the Counsel of God; they are
his Promises and his Threatnings. Poor Souls
are apt to think, If I could hear God speak
me from Heaven with an audible voice, then
sure I should be serious and believe it. But
truly, if God should speak to thee from He-
ven, except thou wert converted, thou wouldst
not regard; nor really believe him. But
thou dost believe the Scriptures; thou seest that
they are the Truth as really as if God should
speak to thee from Heaven through the Clouds
and therefore never flatter thy self, foolishly
thinking, that if it were so and so, then thou
couldst believe. I tell thee, faith Christ,
they believe not Moses and the Prophets, neither
will they believe though one should rise from
Dead. But,

thou believe the Scriptures to be the Word of God? Then through Faith in Christ thou endeavourest to have thy Life squared according to the Scriptures, both in Word and Practice. Nay, I say, thou may'st have, though thou do not believe them all. My meaning is, that if thou believe none but the Ten Commandments, thy Life may be according to them, a legal Holy Life; and if thou do believe the Gospel too, then thy Life will be the Faith of our Lord Jesus Christ; that is, either thou wilt live in the blessed and holy enjoyment of what is testified in the Scripture concerning the glorious things of the Lord Jesus Christ, or else thou wilt be exceedingly panting after them. For the Scriptures carry such a blessed beauty in them, so that Soul that hath Faith in the things contained in them, that they do take the Heart, and captivate the Soul of him that believeth them, into the love and liking of them, believing all things that are written in the Law and the Prophets, and have hope towards God, that there shall be a Resurrection of the Dead, both of the just and unjust; and herein do I exercise my self, so have always a Conscience void of offence, both towards God and towards Man, *Acts* 24. 14, 16.

He that believes the Scriptures to be the Word of God, if he do but suppose that any one part of Scripture doth exclude him, and shut him out of, and from a share in the Promises contained in them: O it will trouble him, grieve him,

him, perplex him ; yea, he will not
until he be resolved, and the contrary sealed
Soul, for he knows that the Scriptures are
Word of God, all Truth ; and therefore
knows, that if any one Sentence doth ex-
or bar him out for want of this, or the other
Qualification ; he knows also, that not the Word
alone shuts him out, but he that speaks it, even
God himself ; and therefore he cannot, will not
dare not be contented untill he find his Soul and
Scripture together, (with the things contained
therein) to embrace each other, and a sweet cor-
respondency and agreement between them.
you must know that to him that believes
Scripture aright, the Promises, or Threatnings
are of more power to comfort or cast down
than all the Promises or threatnings of all
men in the World. And this was the cause
the Martyrs of Jesus did so slight both the pro-
mises of their Adversaries, when they would
have overcome them with proffering the good
things of this World unto them, and also the
threatnings when they told them they would
kill them, hang them, burn them ; *Acts 20. 24. And*
of these things could prevail upon them, or against
them ; because they did most really believe
Scriptures, and the things contained in them,
as is clearly found, and to be seen in *Heb. 11.*
also in Mr Fox's Records of their Brethren.

7. He that believeth the Scriptures to be
Word of God, believeth that men must be
born again, and also be partakers of that Faith which
is of the operation of God (according as he hath

ed) or else he must and shall be dam-
ned he that believeth this aright, will
be contented untill (according as it is writ-
ten) do partake of, and enjoy the New-birth,
untill he do find through Grace, that Faith
is wrought by the operation of God in his
soul. For this is the cause why men do satisfy
themselves with so slender a conceited hope that
their state is good (when it is nothing so) name-
ly because they do not credit the Scripture;
if they did, they would look into their own
works, and examine seriously whether that Faith,
that Hope, that Grace which they think they
have, be of that nature, and wrought by that
Spirit and Power which the Scripture speaketh
of. I speak this of an effectual believing, with-
out which all other is nothing unto Salvation.
Now then, because I would not be tedious, I
will at this time lay down no more discoveries
such an one as doth savingly believe the Scrip-
tures, and the things contained in them, but shall
ask a few words of Examination concerning
things already mentioned. As,

1. Thou say'st thou dost in Deed and in Truth
truly believe the Scriptures: I ask therefore,
hast thou ever killed stark dead by the Law of
works contained in the Scriptures? Killed by
the Law or Letter, and made to see thy sins a-
gainst it, and left in an helpless condition by the
Law? For as I said, the proper work of the Law
is to slay the Soul, and to leave it dead in a help-
less state. For it doth neither give the Soul any
comfort it self when it comes, nor doth it shew

the Soul where comfort is to be had ; and
fore it is called *the Ministration of Condemnation*
as in 2 Cor. 3. 9. *the Ministration of Death*,
3. 7. For though men may have a notion of
blessed Word of God, as the Children had,
before they be converted, it may truly be said
of them, *Ye err, not knowing the Scriptures, nor*
the Power of God, Mark 12. 24.

2. You say you do believe the Scriptures to be
the Word of God. I say again, Examine, we
thou ever quickned from a dead state by the
Power of the Spirit of Christ through the other
part of the Scripture ; That is to say, by the
power of God in his Son Jesus Christ, through
the Covenant of Promise ? I tell thee from the
Lord, if thou hast, thou hast felt such a quick-
ning power in the words of Christ, [*John*]
that thou hast been lifted out of that dead condi-
tion that thou before wert in ; and that when thou
wast under the guilt of Sin, the curse of the Law,
and the power of the Devil, and the Justice of
the great God, thou hast been inabled by the
Power of God in Christ revealed to thee by the
Spirit, through and by the Scripture, to be
Sinner, Death, Hell, the Devil, and the Law, and
all things that are at enmity with thee, with
boldness and comfort in the Face, through the
Blood, Death, Righteousness, Resurrection,
Intercession of Christ, made mention of in
Scriptures.

And Thirdly, on this account, O how ex-
cellent are the Scriptures to thy Soul ! O how many
vertue dost thou see in such a Promise, in

tion! They are so large, as to say, *Christ*
no wise cast me out! My Crimson sins shall
be white as Snow. I tell thee Friend, there are
the Promises that the Lord hath helped me to
hold of Jesus Christ through and by, that I
could not have out of the Bible, *For as much*
Gold and Silver as can lie between York and London
lifted up to the Stars; because through them Christ
is pleased by his Spirit to convey comfort to my
Soul! I say, when the Law curses, when the
Devil tempts, when Hell-fire flames in my Con-
science, my sins with the guilt of them tearing
me, then is Christ revealed so sweetly to my
poor Soul through the Promises, that all is forc'd
to fly and leave off to accuse my Soul. So also,
when the World frowns, when the Enemies
rage and threaten to kill me, then also the pre-
cious, *the exceeding great and precious Promises*
weigh down all, and comfort the Soul against
all. This is the effect of believing the Scriptures
livingly; for they that do so, have by and
through the Scriptures good comfort *and also*
ground of hope, Rom. 15. 4. believing those things
be its own which the Scriptures hold forth.

4. Examine, Dost thou stand in awe of sinning
against God, because he hath in the Scriptures
commanded thee to abstain from it? Dost thou
use diligence to make thy Calling and Election
sure, because God commandeth it in Scripture?
Dost thou examine thy self whether thou be
of the Faith or no, having a command in Scripture
to do? Or dost thou (notwithstanding what
thou readest in the Scripture) follow the World,

delight in Sin, neglect coming to Jesus
speak evil of the Saints, slight and make
at the Ordinance of God, delight in wine
company, and the like? Then know, that
because thou dost not in Deed and in Truth
believe the Scriptures effectually. For as I said be-
fore, If a man do believe them, and that saving-
ly, then he stands in awe, he looks to his steps
he turns his feet from evil, and endeavours to
follow that which is good, which God has
commanded in the Scriptures of Truth; yet not
from a legal or natural Principle; that is, to seek
for life by doing that good thing, but knowing
that Salvation is already obtained for him by the
Blood of that Man Christ Jesus on the Cross
because he believes the Scriptures, therefore
(mark I pray) therefore I say, he labours to walk
with his God in all well-pleasing and godliness
because the sweet power of the love of Christ
which he feels in his Soul by the Spirit, accord-
ing to the Scriptures, constrains him so to do
2 Cor. 5. 14.

5. Examine again, Dost thou labour after the
qualifications that the Scriptures do describe
a Child of God by? that is, Faith, yea the right
Faith, the most holy Faith, the Faith of the
operation of God? And also dost thou examine
whether there is a real growth of Grace in
Soul; as Love, Zeal, Self-denial, and a seeking
by all means to attain (if possibly) to the Resur-
rection of the Dead? that is, not to satisfy
self untill thou be dissolved and rid of this Body
of Death, and be transformed into that glory

... should be in after the Resurrection
and in the mean time dost labour and take
opportunities to walk as near as may be to the
... though thou know thou canst not attain
perfectly? yet I say, thou dost aim at it, seek
after it, press toward it, and to hold on in thy
race; thou shunnest that which may any way
hinder thee, and also closest in with what may
any way further the same; knowing, that that
must be, or desiring that it should be thine e-
ternal frame, and therefore out of love and lik-
ing to it thou dost desire and long after it, as
being the thing that doth most please thy Soul.

Or how is it with thy Soul? Art thou such
an one as regards not these things? But rather
busy thy thoughts about the things here below,
following those things that have no scent of
Divine Glory upon them? If so, look to thy
self, thou art an unbeliever, and so under the
Wrath of God, and wilt for certain fall into the
same place of Torment that thy Fellows have
fallen into before thee, to the grief of thy own
Soul, and thy everlasting destruction.

Consider and regard these things, and lay
them to thy heart before it be too late to re-
cover thy self, by repenting of the one, and de-
siring to close in with the other. O! I say, re-
gard, regard, for Hell is hot. God's Hand is up, the
Law is resolved to discharge against thy Soul!
The Judgment-day is at hand, the Graves are
ready to fly open, the Trumpet is near the
sounding, the Sentence will ere long be past,
and then you and I cannot call time again.

But

But again, seeing they are so certain,
so irrecoverable and firm, and seeing the
Faith of the things contained therein, is to
reform the Soul, and bring it over to the things
of God, really conforming to the things con-
tained therein, both to the point of Justification,
and also an impartial walking, and giving up
thy Soul and Body to a conformity to all the
Commands, Counsels, Instructions and Exhor-
tations contained therein. This then will learn
us how to judge of those who give up themselves
to walk in the imaginations of their own hearts,
who slight and lay aside the Scriptures, count-
ing them but empty and uncertain things, and
will live every day in open contradiction to
what is contained, commanded, and forbidden
therein.

As first, This will shew us that all your Drun-
kards, Whoremasters Lyars, Thieves, Swearers,
Back-biters, Slanderers, Scoffers at goodness
&c. I say, we may see by this, that they that live
in such things, have not the Faith of these things
contained in their hearts; seeing they delight
to practise those things that are forbidden by and
them. And so they continuing living and dying
in this state, we may conclude without fear, that
these portions of holy Scripture belong unto
them, and shall for certain be fulfilled upon them.
He that believeth not, shall be damned, Mark 16.
The Unrighteous shall not inherit the Kingdom
of God. 1 Cor. 6. 9, 10. But the Abominable,
Unbelieving, the Whoremongers, and all Lyars, shall
have their part in the Lake that burneth with Fire.

*Depart ye cursed into everlast-
ing fire, reserved for the Devil and his Angels,* Matth. 25. 41.
Depart from me, for I will not save you. Depart,
for your Blood shall not at all wash you. Depart, for you
shall not set one Foot into the Kingdom of Heaven.
Depart ye cursed, ye are cursed of God, cursed of his
Angels, cursed of Me, cursed by the Saints, and cursed by
the Angels, cursed all over, nothing but cursed, and there-
fore depart from me; and whither? Into Everlasting
fire; Fire that will scald, scorch, burn, and flame to pur-
pose; *Fire that shall never be quenched,* Mark 9. Fire that
will last to all Eternity. And must we be all alone? No,
you shall have company, store of company with you.
Namely, all the raging, roaring Devils, together with
an innumerable company of fellow damned Sinners, Men,
Women and Children. And if the Scriptures be true,
(as they will one day wonderfully appear to be) then this
must and shall be thy portion if thou live and die in this
state, and of all them who continue in Sinning against the
Truth contained in the Scriptures.

As first, Dost thou delight to sin against plain commands?
Thou art gone.

Secondly, Dost thou slight and scorn the counsels con-
tained in the Scriptures, and continue in so doing? *Then
thou art gone.*

Thirdly, Dost thou continually neglect to come to Christ,
and usest Arguments in thine own heart to satisfie thy
soul with so doing? *Then thou art gone.* Luk. 14. 17, 18.
Compared with Verse 24. and Heb. 2. 3. *How shall we es-
cape if we neglect so great salvation? How shall we escape,
that is, there is no way to escape.*

First, because God hath said we shall not. Heb. 12. 25,
*See that ye refuse not him that speaketh; for if they escaped
not who refused him that spake on Earth (that was Moses)
how much more shall not we escape if we turn away from him that
speaketh from Heaven.*

2. Because he hath not only said, they shall not, but al-
so hath bound it with an Oath, saying, *So I swear in my
wrath, they shall not enter into my rest,* Heb. 3. 11. To whom
did he swear that they should not enter into his rest? An-
swer, to them that believed not; *So we see they could not
enter*

Secondly, This will teach us what to think and do of such, who though they do not so openly discover themselves by open and gross sins against the Law, yet will give more heed to their own Spirits, and the movings thereof, though they be neither commanded, nor commended in the same in Scripture; nay, though the Scripture command and commend the contrary, *Isa.* 8. 20. than they will to the holy and revealed Will of God. I say, such men are in as bad a state as the other to the full, being disobedient to God's Will revealed in his Word, as well as they, though in a different manner; the one openly transgressing against the plain and well known truths revealed in it; the other though more close and hidden, yet secretly rejecting and slighting them, giving more heed to their own Spirits, and the motion thereof although not warranted by the Scriptures.

A few words more, and so I shall conclude.

And first take heed that you content not your self with a bare notion of the Scriptures in your heads, by which you may go far, even so far as to be able to dispute for the Truth, to preach the Gospel, and labour to vindicate it in opposition to gain-sayers, and yet be found at the left hand of Christ at the Judgment day, for as much as thou didst content thy self with a notion or traditional knowledge of them.

2. Have a care that thou own the whole Scripture, and not own one part and neglect another, or slight it; as thus: To own the Law, and slight the Gospel; or to think that thou must be saved by thy good doings and works; for that is all one as if thou didst thrust Christ away from thee; or else so to own the Gospel, as if by it thou wert exempted from all obedience to the Ten Commandments, and conformity to the Law in Life and Conversation; for in so doing thou wilt for certain make sure of Eternal Vengeance.

Thirdly, Have a care that thou put not wrong Names on the things contained in the Scriptures, as to call the Law Christ, and Christ the Law. For some having done so (in my knowledge) have so darkened to themselves the glorious Truths of the Gospel, that in a very little time

been resolv'd to thwart and oppose them, and made room in their own Souls for the Devil to in- and obtained a place in Hell for their own Souls to torment for ever and ever.

Against this danger therefore in reading and receiving Testimony of Scripture, learn to distinguish between the Law and the Gospel, and to keep them clear asunder, to the Salvation of thy Soul: And that thou mayest so do, in the first place beg of God that he would shew thee the nature of the Gospel, and let it home effectually with Life and Power upon thy Soul by Faith. Which is this, That God would shew thee, that as thou being Man, hast sinned against God: so Christ being God-man, hath bought thee again, and with his most precious Blood set thee free from the Bondage thou wast fallen into by thy sins, and that not upon condition that thou wilt do thus and thus, this and the other good work; but rather, that thou being justified freely by meer Grace through the blood of Jesus, shouldst also receive thy strength from him who hath bought thee, to walk before him in all well-pleasing, being enabled thereto by vertue of his Spirit, which hath revealed to thy Soul that thou art delivered already from wrath to come, by the obedience, not of thee, but of another man (*viz.*) Jesus Christ.

Secondly, Then if the Law thou readest of, tell thee in Conscience, thou must do this and the other good work of the Law, if ever thou wilt be saved: Answer only, that for thy part thou art resolved now not to strive for life, but to believe in the vertue of that Blood upon the Cross, upon Mount *Calvary*, for the remission of sins; and yet because Christ hath justified thee by his Grace, thou wilt serve him in Holiness and in the duty of thy life, yet not in a legal manner, but in a manner of Works; but mine obedience shall be to have it free, and chearful.

not this doctrine in
damnation upon thy
by Christ's Blood
a Servant

the true and living work of the
the Gospel in your hearts, you will either
according to the tenour of the Law
through operation of the Gospel (the Devil be-
seducing thy understanding, will and affection
will Rant-like, turn the Grace of God into Want
and bring upon thy Soul double, if not treble Dam-
in that thou couldest not be contented to be Dam-
thy Sins against the Law, but also to make ruin sure
Soul, thou wouldest dishonour the Gospel, and turn
Grace of God held forth and discovered to men by
into licentiousness.

But that thou mightest be sure to escape these dan-
Rocks on the right hand, and on the left, see
thy Faith be such as is spoken of in Scripture: and
thou be not satisfied without that, which is a
wrought by the mighty Operation of God, reve-
Christ to, and in thee, as having wholly freed thee
thy sins by his most precious Blood. Which Faith, if
attain unto, will so work in thy Heart, that first thou
see the nature of the Law, and also the nature of the
pel, and delight in the glory of it; and also thou
find an ingaging of thy heart and soul to Jesus Christ,
to the giving up of thy whole man unto him, to be
and governed by him to his glory, and thy comfort
the Faith of the Lord Jesus.

Adel.



Adel.

By

